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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

1784.

VOL. V.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY;

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES and WRITINGS

OF THE

Moſt Eminent Perſons

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

From the Earlieſt Accounts of Time to the preſent Period.

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VOL. V.

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UNIVERSAL, HISTORICAL and LITERARY

DICTIONARY.

DUDLEY (EDMUND), a celebrated lawyer and able ſtateſman in the reign of Henry VII. was born in 1462. Some have ſaid, that he was the ſon of a mechanic: but this notion probably took its riſe from prejudices conceived againſt him for his mal-adminiſtrations in power; for he was of the ancient family of the Dudleys, and his father was Sir John Dudley, ſecond ſon of John Dudley, baron of Dudley, and knight of the Garter. About the age of 16 he was ſent to Oxford, where he ſpent ſome time; and afterwards removed to Gray's-Inn in London, in order to proſecute the ſtudy of the law. He ſtudied it with great diligence, and came at length to be conſidered as a moſt able perſon in his profeſſion; which induced Henry VII. to take him very early into his ſervice. It is ſaid, that for his ſingular prudence and fidelity, he was ſworn of the king's privy-council in his 23d year: and as Polydore Vergil, who affirms this, was then here in England, there can be no reaſon to doubt it. In 1492, we find him one of thoſe great men in the king's army near Bologne, who were chiefly inſtrumental in making a peace with France; and that two years after he obtained the wardſhip and marriage of Elizabeth, daughter of Edward Grey, viſcount L'Iſle, ſiſter and coheireſs of John viſcount L'Iſle, her brother. In 1499, he was one of thoſe who ſigned the ratification of the peace juſt mentioned, by the authority of parliament; which ſhews,

Athen. Oxon.

Hiſt. Angliæ, p. 567.

that he was a perſon in great credit with his country, as well as in high favour with his prince, whom he particularly ſerved in helping to fill his coffers, under the colour of law, though with very little regard to equity and juſtice. All our general hiſtories have handled this matter ſo in the groſs, that it is very difficult to learn from them, wherein the crimes of Empſom and Dudley conſiſted: but Bacon, who underſtood it well, relates every circumſtance freely and fully in the following manner: "As kings do more eaſily find inſtruments for their will and humour, than for their ſervice and honour, he had gotten for his purpoſe, or beyond his purpoſe, two inſtruments, Empſom and Dudley, bold men and careleſs of fame, and that took toll for their maſter's griſt. Dudley was of a good family, eloquent, and one that could put hateful buſineſs into good language: but Empſom, that was the ſon of a ſieve-maker, triumphed always in the deed done, putting off all other reſpects whatſoever. Theſe two perſons, being lawyers in ſcience, and privy-counſellors in authority, turned law and juſtice into wormwood and rapine. For, firſt, their manner was to cauſe divers ſubjects to be indicted for ſundry crimes, and ſo far forth to proceed in form of law; but, when the bills were found, then preſently to commit them: and, nevertheleſs, not to produce them in any reaſonable time to their anſwer, but to ſuffer them to languiſh long in priſon, and, by ſundry artificial devices and terrors, to extort from them great fines and ranſoms, which they termed compoſitions and mitigations. Neither did they, towards the end, obſerve ſo much as the half face of juſtice in proceeding by indictment, but ſent forth their precepts to attach men, and convent them before themſelves and ſome others, at their private houſes, in a court of commiſſion; and there uſed to ſhuffle up a ſummary proceeding by examination, without trial of jury, aſſuming to themſelves there, to deal both in pleas of the crown, and controverſies civil. Then did they alſo uſe to enthral and charge the ſubjects lands with tenures in capite, by finding falſe offices, and thereby to work upon them by wardſhips, liveries, premier ſeiſins, and alienations, being the fruits of thoſe tenures, refuſing, upon divers pretexts and delays, to admit men to traverſe thoſe falſe offices according to the law. Nay, the king's wards, after they had accompliſhed their full age, could not be ſuffered to have livery of their lands, without

Hiſt. of Henry VII.

" without paying exceſſive fines, far exceeding all reaſon-
" able rates. They did alſo vex men with informations
" of intruſion, upon ſcarce colourable titles. When
" men were outlawed in perſonal actions, they would not
" permit them to purchaſe their charters of pardon, ex-
" cept they paid great and intolerable ſums, ſtanding up-
" on the ſtrict point of law, which, upon outlawries,
" giveth forfeiture of goods; nay, contrary to all law and
" colour, they maintained the king ought to have the half
" of men's lands and rents, during the ſpace of full two
" years, for a pain, in caſe of outlawry. They would
" alſo ruffle with jurors, and enforce them to find as
" they would direct; and, if they did not, convent them,
" impriſon them, and fine them."

In the parliament held in 1504, Dudley was ſpeaker of the Houſe of Commons; and in conſideration, as it may be preſumed, of his great ſervices to his maſter in this high ſtation, we find that two years after he obtained a grant of the ſtewardſhip of the rape of Haſtings, in the county of Suſſex. This was one of the laſt favours he received from his maſter; who, at the cloſe of his life, is ſaid to have been ſo much troubled at the oppreſſions and extortions of theſe miniſters, that he was deſirous to make reſtitution to ſuch as had been injured, and directed the ſame by his will. Some writers have taken occaſion from hence to free that monarch from blame, flinging it all upon Empſom and Dudley: but others, and Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as inſtruments. The king died at Richmond the 21ſt of April 1509, and was ſcarcely in his grave, when Dudley was ſent to the Tower; the clamour of the people being ſo great, that this ſtep was abſolutely neceſſary to quiet them: though Stowe ſeems to think, that both he and Empſom were decoyed into the Tower, or they had not been ſo eaſily taken. At the ſame time numbers of their ſubordinate inſtruments were ſeized, impriſoned, tried, and puniſhed. July the ſame year, Dudley was arraigned and found guilty of high treaſon, before commiſſioners aſſembled in Guildhall. The king, taking a journey afterwards into the country, found himſelf ſo much incommoded by the general outcry of his people, that he cauſed Empſom to be carried into Northamptonſhire; where, Oct. following, he was alſo tried and convicted, and then remanded back to the Tower. In the parliament of Jan.

Halle, Cooper, and Stowe.

Herbert's Hiſt. of Hen. VIII. p. 1.

Stowe's Annals.

1510, Dudley and Empſom were both attainted of high treaſon; but the king was unwilling to execute them; and Stowe informs us, that a rumour prevailed, as if queen Catharine had interpoſed, and procured Dudley's pardon. The clamours of the people continually increaſing, being rather heightened than ſoftened by ſeeing numbers of mean fellows, whom they had employed as informers and witneſſes, convicted and puniſhed, while themſelves were ſpared, the king was at laſt obliged to order them for execution; and accordingly they both loſt their heads upon Tower-hill, Aug. 18, 1510.

Dudley, to give ſome employment to his thoughts during his tedious impriſonment in the Tower, and perhaps with a view of extricating himſelf from his misfortunes, compoſed a very extraordinary piece, which he addreſſed to the king, intitled, "The Tree of the Commonwealth, "by Edmund Dudley, Eſq. late counſellor to king Henry "VII. the ſame Edmund being, at the compiling there-"of, priſoner in the Tower, in 1 Henry VIII." The contents of this treatiſe are, in the author's own words, as follow: "The effect of this treatiſe, ſays he, conſiſt-"eth in three eſpecial points. Firſt, remembrance of "God, and the faithful of his holy church, in the which "every Chriſtian prince had need to begin. Secondly, "of ſome conditions and demeanors neceſſary in every "prince, both for his honour and aſſurety of his continu-"ance. Thirdly, of the Tree of the Commonwealth, "which toucheth people of every degree, of the condi-"tions and demeanors they ſhould be of." This book never reached the king's hands, and ſo could not contribute to ſave the head of its author: nevertheleſs, it is ſomewhat ſtrange, that though ſeen and peruſed by many, and thence made often the ſubject of converſation, it ſhould never be publiſhed. Several copies of it are ſtill extant in MS.

DUDLEY (JOHN), ſon of the preceding, baron of Malpas, viſcount L'Iſle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the moſt powerful ſubjects this kingdom ever ſaw. At the time his father was beheaded, he was about eight years old; and it being enough known, that the ſeverity exerciſed in that act was rather to ſatisfy the people than juſtice, his friends found no great difficulty in obtaining from the parliament, that his father's attainder might be

be reverſed, and himſelf reſtored in blood: for which purpoſe a ſpecial act was paſſed in 1511. After an education ſuitable to his quality, he was introduced at court in 1523, where, having a fine perſon and great accompliſhments, he ſoon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and diſtinguiſhed himſelf ſo much by his gallant behaviour, that he obtained the honour of knighthood. He attached himſelf to cardinal Wolſey, whom he accompanied in his embaſſy to France; and he was alſo in great confidence with the next prime-miniſter, lord Cromwell. The fall of theſe eminent ſtateſmen one after another did not at all affect the favour or fortune of Sir John Dudley, who had great dexterity in preſerving their good graces, without embarking too far in their deſigns; preſerving always a proper regard for the ſentiments of his ſovereign, which kept him in full credit at court, in the midſt of many changes as well of men as meaſures. In 1542, he was raiſed to the dignity of viſcount L'Iſle, and at the next feſtival of St. George was elected knight of the Garter. This was ſoon after followed by a much higher inſtance both of kindneſs and truſt: for the king, conſidering his uncommon abilities and courage, and the occaſion he had then for them, made him lord high admiral of England for life; and in this important poſt he did many ſingular ſervices. He owed all his honours and fortune to Henry VIII. and received from him, towards the cloſe of his reign, very large grants of church lands, which however created him many enemies. He was alſo named by king Henry in his will, to be one of his ſixteen executors; and received from him a legacy of 500l. which was the higheſt he beſtowed on any of them.

After the death of Henry, which happened January 31, 1546-7, the earl of Hertford, afterwards duke of Somerſet, who was the young king's uncle, without having any regard to Henry's will, procured himſelf to be declared protector of the kingdom; and ſet on foot many projects. Among the firſt one was, to get his brother, Sir Thomas Seymour, made high admiral; in whoſe favour the lord viſcount L'Iſle was obliged to reſign, but, in lieu thereof, as it ſeems, created earl of Warwick, and made great chamberlain of England. This was in February. Afterwards troubles came on, and inſurrections broke out in ſeveral parts of the kingdom. In Devonſhire they grew ſo ſtrong, that they beſieged the city of Exeter; and,

before they could be reduced by the lord Ruſſel, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very ſoon at the head of ten thouſand men. The earl of Warwick, whoſe reputation was very high in military matters, was ordered to march againſt the latter. He defeated them, and killed about a thouſand of them: but they, collecting their ſcattered parties, offered him battle a ſecond time. The earl marched directly towards them; but, when he was on the point of engaging, he ſent them a meſſage, that "he "was ſorry to ſee ſo much courage expreſſed in ſo bad a "cauſe; but that, notwithſtanding what was paſt, they "might depend on the king's pardon on delivering up "their leaders." To which they anſwered, that "he "was a nobleman of ſo much worth and generoſity, that, "if they might have this aſſurance from his own mouth, "they were willing to ſubmit." The earl accordingly went among them; upon which they threw down their arms, delivered up Robert Ket and his brother William, with the reſt of their chiefs, who were hanged: upon hearing which, the other rebels were diſperſed, and ſo all was quiet again.

Hollingſhed's Chronicle, v. ii. p. 1036.

At the end of 1549, Sir Thomas Seymour having been attainted and executed for ſtrange practices againſt his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extenſive powers. He ſtood at this time ſo high in the king's favour, and had ſo firm a friendſhip with the reſt of the lords of the council, that nothing was done but by his advice and conſent; to which therefore we muſt attribute the releaſe of the duke of Somerſet out of the Tower, and the reſtoring of him to ſome ſhare of power and favour at court. The king was much pleaſed with this; and, in order to eſtabliſh a real and laſting friendſhip between theſe two great men, had a marriage propoſed between the earl of Warwick's eldeſt ſon and the duke of Somerſet's daughter; which at length was brought to bear, and the 3d of June 1550 ſolemnized in the king's preſence. April 1551, the earl of Warwick was conſtituted earl marſhal of England; ſoon after lord warden of the northern marches; and, in October, advanced to the dignity of duke of Northumberland. A few days after, the conſpiracy of the duke of Somerſet breaking out, the duke, his ducheſs, and ſeveral other perſons, were ſent priſoners to the Tower; and the king, being perſuaded

that

that he had really formed a deſign to murder the duke of Northumberland, reſolved to leave him to the law. He was tried, condemned, and, Feb. the 22d, 1551-2, executed; the duke of Northumberland ſucceeding him as chancellor of Cambridge. Burnet's Hiſt. of Reform. v. ii. p. 173.

This great politician had now raiſed himſelf as high as it was poſſible in point of dignity and power: the aſcendency he had gained over the young king was ſo great, that he directed him intirely at his pleaſure; and he had with ſuch dexterity wrought moſt of the great nobility into his intereſts, and had ſo humbled and depreſſed all who ſhewed any diſlike to him, that he ſeemed to have every thing to hope, and little to fear. And this indeed upon good grounds, while that king lived; but, when he diſcerned his majeſty's health to decline apace, he conſidered, and it was very natural for him to conſider, how he might ſecure himſelf and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldeſt daughter of the duke of Suffolk, and his fourth ſon lord Guildford Dudley; which was celebrated in May 1553, that is, not above two months before the king died. He had been ſome time contriving that plan for the diſpoſal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a conſiderable ſupply to be granted; and, in the preamble of that act, cauſed to be inſerted a direct cenſure of the duke of Somerſet's adminiſtration. Then, diſſolving that parliament, he applied himſelf to the king, and ſhewed him the neceſſity of ſetting the lady Mary aſide, from the danger the Proteſtant religion would be in, if ſhe ſhould ſucceed him: in which, from the piety of that young prince, he found no great difficulty. Burnet ſays, he did not well underſtand how the king was prevailed on to paſs by his ſiſter Elizabeth, who had been always much in his favour: yet, when this was done, there was another difficulty in the way. The duchess of Suffolk was next heir, who might have ſons; and therefore, to bar theſe in favour of lady Jane Dudley, ſeemed to be unnatural as well as illegal. But the ducheſs herſelf contributed, as far as in her lay, to remove this obſtacle, by devolving her right upon her daughter, even if ſhe had male iſſue: and this ſatisfied the king. The king's conſent being obtained, the next point was to procure a proper inſtrument to be drawn by the judges: in doing which, the duke of Northumberland made uſe of Ibid. p. 222.

threats, as well as promiſes; and, when done at laſt, it was in ſuch a manner, as plainly ſhewed it to be illegal in their own opinions.

Edward died the 6th of July 1553. It is ſaid, that the duke of Northumberland was very deſirous of concealing his death for ſome time; but this being found impoſſible, he carried his daughter-in-law, the lady Jane, from Durham-houſe to the Tower, for the greater ſecurity, and on the 10th of July proclaimed her queen. The council alſo wrote to lady Mary, requiring her ſubmiſſion; but they were ſoon informed, that ſhe was retired into Norfolk, where many of the nobility and multitudes of people reſorted to her. It was then reſolved to ſend forces againſt her under the command of the duke of Suffolk; but queen Jane, as ſhe was then ſtyled, would by no means part with her father; and the council earneſtly expreſſed the duke of Northumberland to go in perſon, to which he was little inclined, as doubting their fidelity. However, on the 14th of July, he went, accompanied by ſome others; but, as they marched through Biſhopſgate with two thouſand horſe and ſix thouſand foot, he could not forbear ſaying to lord Grey, "The people preſs to ſee us, but not one ſays, God ſpeed us." His activity and courage, for which he had been ſo famous, ſeem from this time to have deſerted him; for, though he advanced to St Edmund's-bury in Suffolk, yet, finding his troops diminiſh, the people little affected to him, and no ſupplies coming from London, though he had written to the lords in the moſt preſſing terms, he retired back to Cambridge. The council in the mean time thought of nothing but getting out of the Tower; which effecting, they had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, cauſed her to be proclaimed at Cambridge, throwing up his cap, and crying, "God ſave queen Mary." All this affected loyalty ſtood him in no ſtead: for he was ſoon after arreſted, arraigned, tried, and condemned. Auguſt the 21ſt was the day fixed for his execution, when a vaſt concourſe of people aſſembled upon Tower-hill, all the uſual preparations being made, and the executioner ready: but, after waiting ſome hours, the people were ordered to depart. This delay was to afford time for his making an open ſhew of the change of his religion; ſince that very day, in the preſence of the mayor and aldermen of London, as well as ſome of the privy council, he heard maſs in the Tower. The next day he

Heylin's Hiſt of the Reformation, p. 161.

was

was executed, after making a very long ſpeech to the people: of which there remains nothing, but what relates to his religion; which he not only profeſſed to be then that of the church of Rome, but to have been always ſo. Fox affirms, that he had a promiſe of pardon, even if his head was upon the block, if he would recant and hear maſs: and ſome have believed, that he entertained ſuch a hope to the laſt. Be that as it will, it is allowed that he behaved with a proper courage and compoſure. Burnet's Hiſt. of Ref. vol. ii. Stowe's Annals, p. 614. Book of Martyrs, vol. iii.

Such was the end of this potent nobleman, who, with the title of a duke, exerciſed for ſome time a power little inferior to that of a king; of whom it may be ſaid, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous iſſue, eight ſons and five daughters; of whom ſome went before him to the grave, others ſurvived, and lived to ſee a great change in their fortunes. John earl of Warwick was condemned with his father, but reprieved and releaſed out of the Tower; and, going to his brother's houſe at Penſhurſt in Kent, died there in two days time. Ambroſe and Robert were both very remarkable men, of whom we ſhall give ſome account. Guildford, who married lady Jane Grey in May 1553, loſt his life, as well as his unfortunate lady, upon the ſcaffold, the 12th of Feb. following. The others ſons and daughters, ſuch as lived to be men and women, were nobly married. See GREY, lady Jane. Baronagium Angliæ.

DUDLEY (AMBROSE), ſon of John duke of Northumberland, afterwards baron L'Iſle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk againſt the rebels in 1549, and, for his diſtinguiſhed courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cauſe of lady Jane, he was attainted, received ſentence of death, and remained a priſoner till Oct. the 18th, 1554; when he was diſcharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spaniſh army, that lay then before St. Quintin's. He had his ſhare in the famous victory over the French, who came to the relief of that place; but had the misfortune to loſe there his youngeſt brother Henry, who was a perſon of great hopes, and had been a ſingular favourite with king Edward. Strype's Memorials, vol. iii. p. 208.

ward. This matter was ſo repreſented to queen Mary, that, in conſideration of their faithful ſervices, ſhe reſtored the whole family in blood; and accordingly an act paſſed this year for that purpoſe. On the acceſſion of queen Elizabeth, he became immediately one of the moſt diſtinguiſhed perſons at her court; and was called, as in the days of her brother, lord Ambroſe Dudley. He was afterwards created firſt baron L'Iſle, and then earl of Warwick. He was advanced to ſeveral high places, and diſtinguiſhed by numerous honours; and we find him in all the great and public ſervices during this active and buſy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemiſhed: for he was a man of great ſweetneſs of temper, and of an unexceptionable character, ſo that he was beloved by all parties, and hated by none. In the laſt years of his life, he endured great pain and miſery, from a wound received in his leg, when he defended New Haven againſt the French in 1562; and this bringing him very low, he at laſt ſubmitted to an amputation, of which he died in Feb. 1589. He was thrice married, but had no iſſue. He was generally called, "The good earl of Warwick."

Some hiſtorians have affected much amazement at the great honours beſtowed by queen Elizabeth upon this noble perſon and his brother Robert; but it is eaſy to conceive, that ſhe always intended to raiſe them from the very beginning of her reign. In her youth, ſhe had converſed very intimately with them, ſaw them high in her brother Edward's favour, and probably had made uſe of their intereſt in thoſe times of their proſperity. They had been alſo, making allowance for their diſtance in rank, companions in adverſity under queen Mary; nor is it at all improbable that they might do the princeſs Elizabeth ſome conſiderable ſervices during the latter part of that reign, when both the brothers had recovered ſome degree of favour.

DUDLEY (ROBERT), baron of Denbigh, and earl of Leiceſter, ſon to John duke of Northumberland, and brother to Ambroſe earl of Warwick, before-mentioned, was born about 1532; and coming early into the ſervice and favour of king Edward, was knighted in his youth. June 1550, he eſpouſed Amy, daughter of Sir John Robſart, at Sheen in Surry, the king honouring their nuptials with his preſence; and was immediately advanced to conſiderable

ſiderable offices at court. In the firſt year of Mary he fell into the ſame misfortunes with the reſt of his family; was impriſoned, tried, and condemned; but pardoned for life, and ſet at liberty in October 1554. He was afterwards reſtored in blood, as we have obſerved in the former article. On the acceſſion of Elizabeth, he was immediately entertained at court as a principal favourite: he was made maſter of the horſe, inſtalled knight of the Garter, and ſworn of the privy-council, in a very ſhort time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the higheſt reverence was paid him: he was lodged in Trinity College, conſulted in all things, requeſts made to the queen through him; and, Auguſt 10, 1564, he on his knees intreated the queen to ſpeak to the Univerſity in Latin, which ſhe accordingly did. At court, however, Thomas earl of Suſſex ſhewed himſelf averſe to his counſels, and ſtrongly promoted the overture of a marriage between the queen and the archduke, Charles of Auſtria; as much more worthy of ſuch a princeſs, than any ſubject of her own, let his qualities be what they would. This was reſented by Dudley, who inſinuated, that foreign alliances were always fatal; that her ſiſter Mary never knew an eaſy minute after her marriage with Philip; that her majeſty ought to conſider, ſhe was herſelf deſcended of ſuch a marriage as by thoſe lofty notions was decried: ſo that ſhe could not contemn an alliance with the nobility of England, but muſt at the ſame time reflect on her father's choice, and her mother's family. This diſpute occaſioned a violent rupture between the two lords, which the queen took into her hands, and compoſed; but without the leaſt diminution of Dudley's aſcendancy, who ſtill continued to ſolicit and obtain new grants and offices for himſelf and his dependants, who were ſo numerous, and made ſo great a figure, that he was ſtyled by the common people "The Heart of the Court." Camden's Annals of Elizabeth.

To give ſome colour to theſe marks of royal indulgence, the queen propoſed him as a ſuitor to Mary queen of Scots; promiſing to that princeſs all the advantages ſhe could expect or deſire, either for herſelf or her ſubjects, in caſe ſhe conſented to the match. The ſincerity of this was ſuſpected at the time, when the deepeſt politicians believed that, if the queen of Scotland had complied, it would have ſerved only to countenance the preferring him to his ſovereign's

ſovereign's bed. The queen of Scots rejected the propoſal in a manner that, ſome have thought, proved as fatal to her, as it had done to his own lady, who was ſuppoſed to be ſacrificed to his ambition of marrying a queen. The death of this unfortunate perſon happened September 8, 1560, at a very unlucky juncture for his reputation; becauſe the world at that time conceived it might be much for his conveniency to be without a wife, this iſland having then two queens, young, and without huſbands. The manner too of this poor lady's death, which, Camden ſays, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy. Mr. Aubrey has given a very circumſtantial and curious account of this affair; and, as it is generally ſuppoſed to be true in the main, we will here inſert it for the reader's amuſement:

Antiquities of Berkſhire, vol. i. p. 149.

"Robert Dudley, earl of Leiceſter, a very goodly perſonage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her huſband. To this end, to free himſelf of all obſtacles, he with fair flattering intreaties deſires his wife to repoſe herſelf here," that is, at Cumnor in Berkſhire, where this tragical affair was executed, "at his ſervant Anthony Forſter's houſe, who then lived in the manor-houſe of this place; and alſo preſcribed to Sir Richard Varney, a promoter to this deſign, at his coming hither, that he ſhould firſt attempt to poiſon her, and, if that did not take effect, then by any other way whatſoever to diſpatch her." The ſcheme of poiſoning not ſucceeding, they reſolved to deſtroy her by violence; and, as Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forſter, who had that day forcibly ſent away all her ſervants from her to Abingdon fair, about three miles diſtance from this place; theſe two perſons, firſt ſtifling her, or elſe ſtrangling her, afterwards flung her down a pair of ſtairs and broke her neck, uſing much violence upon her; yet cauſed it to be reported, that ſhe fell down of herſelf, believing the world would have thought it a miſchance, and not have ſuſpected the villainy.—As ſoon as ſhe was murdered, they made haſte to bury her, before the coroner had given in his inqueſt, which the earl himſelf condemned, as not done adviſedly; and her father, Sir John Robſart, hearing, came with all

"ſpeed

" ſpeed hither, cauſed her corpſe to be taken up, the co-
" roner to ſit upon her, and further inquiry to be made
" concerning this buſineſs to the full. But it was gene-
" rally thought, that the earl ſtopped his mouth; who,
" to ſhew the great love he bore to her while alive, and
" what a grief the loſs of ſo virtuous a lady was to his
" tender heart, cauſed her body to be buried in St. Mary's
" Church in Oxford, with great pomp and ſolemnity. It
" is alſo remarkable, ſays Aubrey, that Dr. Babington,
" the earl's chaplain, preaching the funeral ſermon, trip-
" ped once or twice in his ſpeech, by recommending to
" their memories that virtuous lady ſo pitifully murdered,
" inſtead of ſaying, ſo pitifully ſlain."

Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leiceſter, with all the pomp and ceremony imaginable; and, before the cloſe of the year, he was made chancellor of Oxford, as he had been ſome time before high-ſteward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the French king, Charles IX. to ſend him the order of St. Michael, then the moſt honourable in France; and he was inſtalled with great ſolemnity in 1565. About 1572, it is ſuppoſed that the earl married Douglas, baroneſs dowager of Sheffield: which however was managed with ſuch privacy, that it did not come to the queen's ears, though a great deal of ſecret hiſtory was publiſhed, even in thoſe days, concerning the adventures of this unfortunate lady. We call her unfortunate, becauſe, though the earl had actually married her, and there were legal proofs of it, yet he never would own her as his wife. Some of the wits in queen Elizabeth's court, after the earl's public marriage with the counteſs dowager of Eſſex, ſtyled theſe two ladies, Leiceſter's two Teſtaments; calling lady Douglas the Old, and lady Eſſex the New Teſtament. The earl, in order to ſtifle this affair, propoſed every thing he could think of to lady Douglas Sheffield, to make her deſiſt from her pretenſions: but, finding her obſtinate, and reſolved not to comply with his propoſals, he attempted to take her off by poiſon: " For it is certain, ſays Dugdale, that ſhe had " ſome ill potions given her, ſo that, with the loſs of " her hair and nails, ſhe hardly eſcaped death." It is however beyond all doubt, that the earl had by her a ſon, Sir Robert Dudley, of whom we ſhall ſpeak hereafter, and

Antiquities of Warwickſhire, p. 197.

to

to whom, by the name of his BASE SON, he left the bulk of his fortune; and alſo a daughter.

July 1575, as the queen was upon her progreſs, ſhe made the earl a viſit at his caſtle of Kenilworth in Warwickſhire. This manor and caſtle had formerly belonged to the crown; but lord Leiceſter having obtained it from the queen, ſpared no expence in enlarging and adorning it: and Dugdale ſays, that he laid out no leſs than 60,000l. upon it. Here, due preparation being made, he entertained the queen and her court for ſeventeen days together with all imaginable magnificence: of which, being none of the leaſt remarkable tranſactions of his life, we will tranſcribe from Dugdale a particular account. That hiſtorian tells us, that the queen at her entrance was ſurpriſed with the ſight of a floating iſland on the large pool there, bright blazing with torches; on which were clad in ſilks the lady of the lake, and two nymphs waiting on her, who made a ſpeech to the queen in metre, of the antiquity and owners of that caſtle, which was cloſed with cornets and other muſic. Within the baſe-court was erected a ſtately bridge, twenty feet wide, and ſeventy feet long, over which the queen was to paſs: and on each ſide ſtood columns, with preſents upon them to her majeſty from the gods. Sylvanus offered a cage of wild fowl, and Pomona divers ſorts of fruits; Ceres gave corn, and Bacchus wine; Neptune preſented ſea-fiſh; Mars the habiliments of war, and Phœbus all kinds of muſical inſtruments. During her ſtay, variety of ſhews and ſports were daily exhibited. In the chace, there was a ſavage man with ſatyrs; there were bear-bating and fire-works, Italian tumblers, and a country bride-ale, running at the Quintin, and morrice-dancing. And, that nothing might be wanting which thoſe parts could afford, the Coventry men came and acted the ancient play, called Hock's Thurſday, repreſenting the deſtruction of the Danes in the reign of king Ethelred; which pleaſed the queen ſo much, that ſhe gave them a brace of bucks, and five marks in money, to bear the charges of a feaſt. There were, beſides, on the pool, a triton riding on a mermaid eighteen feet long, as alſo Arion on a dolphin, with excellent muſic. The expences and coſts of theſe entertainments may be gueſſed at by the quantity of beer then drank, which amounted to 320 hogſheads of the ordinary ſort: and, for the greater honour and grace thereof, Sir Thomas Cecil, ſon to the treaſurer Burleigh, and three more gentlemen, were then knighted;

Antiquities of Warwickſhire, p. 249.

knighted; and, the next enſuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midſummer-day. So far Dugdale. There is alſo in Strype a long and circumſtantial narrative of all that paſſed at this royal viſit, by one who was preſent; which is very well worth the reading, as it ſhews the temper of the queen, and the manners of thoſe times. Warwickſhire, p. 249. Annals, p. 341.

In 1576 happened the death of Walter, earl of Eſſex, which drew upon lord Leiceſter many ſuſpicions, eſpecially after his marriage with the counteſs of Eſſex was declared; as it was two years after. For, in 1578, when the duke of Anjou preſſed the match that had been propoſed between himſelf and the queen, his agent, believing lord Leiceſter to be the greateſt bar to the duke's pretenſions, informed the queen of his marriage with lady Eſſex; upon which her majeſty was ſo enraged, that, as Camden relates, ſhe commanded him not to ſtir from the caſtle of Greenwich, and would have committed him to the Tower, if ſhe had not been diſſuaded from it by the earl of Suſſex. Lord Leiceſter being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and, in 1584, came out a moſt virulent book againſt him, commonly called "Leiceſter's Commonwealth." The drift of it was to ſhew, that the Engliſh conſtitution was ſubverted, and a new form imperceptibly introduced, to which no name could be ſo properly given, as that of a "Leiceſtrian Commonwealth." To make this paſs the better, the earl was repreſented as an atheiſt in point of religion, a ſecret traytor to the queen, an oppreſſor of her people, an inveterate enemy to the nobility, a complete monſter with regard to ambition, cruelty, and luſt; and not only ſo, but as having thrown all offices of truſt into the hands of his creatures, and uſurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite: and, to remove as much as poſſible the impreſſion this bitter performance was ſure to make upon the vulgar, cauſed letters to be iſſued from the privy-council, in which all the facts contained therein were declared to be abſolutely falſe, not only to the knowledge of thoſe who ſigned them, but alſo of the queen herſelf. Nevertheleſs, this book was univerſally read, and the contents of it generally received for true; and the great ſecrecy with which it was wrote, printed, and publiſhed, induced a ſuſpicion, that ſome very able Annals, &c. Strype's Memoirs, vol. iii. p. 359.

heads were concerned either in drawing it up, or at leaſt in furniſhing the materials. It is not well known what the original title of it was, but ſuppoſed to be "A Dia-"logue between a ſcholar, a gentleman, and a lawyer;" though it was afterwards called "Leiceſter's Common-"wealth." It has been ſeveral times reprinted, particularly in 1600, 8vo; in 1631, 8vo, the running-title being "A Letter of ſtate to a ſcholar of Cambridge;" in 1641, 4to and 8vo, with the addition of "Leiceſter's "Ghoſt;" and again in 1706, 8vo, under the title of "Secret memoirs of Robert Dudley earl of Leiceſter," with a preface by Dr. Drake, who pretended it to be printed from an old manuſcript. The deſign of reprinting it in 1641, was, to give an ill impreſſion of the government of Charles I; and the like was ſuppoſed to be the deſign of Dr. Drake in his publication. Indeed, it may be conſidered as a ſtanding libel upon all overgrown miniſters, and governments by faction.

Dec. 1585, lord Leiceſter embarked for the Proteſtant Low-Countries, whither he arrived in quality of governor. At this time the affairs of thoſe countries were in a perplexed ſituation; and the ſtates thought that nothing could contribute ſo much to their recovery, as prevailing upon queen Elizabeth to ſend over ſome perſon of great diſtinction, whom they might ſet at the head of their concerns, civil and military: which propoſition, ſays Camden, ſo much flattered the ambition of this potent earl, that he willingly conſented to paſs the ſeas upon this occaſion, as being well aſſured of moſt ample powers. Before his departure, the queen admoniſhed him to have a ſpecial regard to her honour, and to attempt nothing inconſiſtent with the great employment to which he was advanced: nevertheleſs, ſhe was ſo diſpleaſed with ſome proceedings of his and the States, that the year after ſhe ſent over very ſevere letters to them, wich drew explanations from the former, and deep ſubmiſſions from the latter. The purport of the queen's letter was, to reprimand the States "for having conferred the abſolute government of the "confederate provinces upon Leiceſter, her ſubject, though "ſhe had refuſed it herſelf;" and Leiceſter, for having preſumed to take it upon him. He returned to England Nov. 1585; and, notwithſtanding what was paſt, was well received by the queen. What contributed to make her majeſty forget his offence in the Low-Countries, was the pleaſure of having him near her, when ſhe wanted his

counſel extremely: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the leaſt diſcredit to the queen. The earl thought it beſt to have her poiſoned; but that ſcheme was not found practicable, ſo that they were obliged to have recourſe to violence. The earl ſet out for the Low Countries in June 1587; but, great diſcontents ariſing on all ſides, was recalled in November. Camden relates, that on his return, finding an accuſation preparing againſt him for mal-adminiſtration there, and that he was ſummoned to appear before the council, he privately implored the queen's protection, and beſought her "not to receive him "with diſgrace upon his return, whom at his firſt depar-"ture ſhe had ſent out with honour; nor bring down "alive to the grave, whom her former goodneſs had raiſed "from the duſt." Which expreſſions of humility and ſorrow wrought ſo far upon her, that he was admitted into her former grace and favour. Annals of Elizabeth.

In 1588, when the nation was alarmed with the apprehenſions of the Spaniſh Armada, lord Leiceſter was made lieutenant-general, under the queen, of the army aſſembled at Tilbury. This army the queen went to review in perſon, and there made this ſhort and memorable ſpeech: "I myſelf will be your general, judge, and rewarder of "every one of your virtues in the field. I know already "for your forwardneſs you have deſerved rewards and "crowns: and we do aſſure you, on the word of a prince, "they ſhall be duly paid you. In the mean time my lieu-"tenant-general ſhall be in my ſtead, than whom never "prince commanded a more noble or worthy ſubject; not "doubting but, by your obedience to my general, by "your concord in the camp, and your valour in the field, "we ſhall ſhortly have a famous victory over thoſe ene-"mies of my God, of my kingdom, and of my people." We ſee how high this noble perſonage ſtood in the favour of his miſtreſs to the laſt: for he died this year, Sept. 4, at his houſe at Cornbury in Oxfordſhire, while he was upon the road to Kenilworth. His corpſe was removed to Warwick, and buried there in a magnificent manner. He is ſaid to have inherited the parts of his father. His ambition was great, but his abilities ſeem to have been greater. He was a finiſhed courtier in every reſpect; and managed his affairs ſo nicely, that his influence and power became almoſt incredible. He differed with archbiſhop Grindal, who, though much in confidence of the queen, was by Memoirs of the reign of queen Elizabeth, p. 395.

him brought firſt into diſcredit with her, and then into diſgrace; nay, to ſuch a degree was this perſecution carried, that the poor prelate deſired to lay down his archiepiſcopal dignity, and actually cauſed the inſtrument of his reſignation to be drawn: but his enemies, believing he was near his end, did not preſs the perfecting of it, and ſo he died, with his mitre on his head, of a broken heart. This ſhews the power the earl had in the church, and how little able the firſt ſubject of the queen was to bear up againſt his diſpleaſure, though conceived upon none of the juſteſt motives. As to his power in the ſtate, we may form an idea of that, from the obſervance ſhewn him, when he viſited Buxton Wells, by the earl of Shrewſbury, one of the ancienteſt peers in the kingdown; and from the ſenſe which the queen expreſſed of that earl's behaviour in the following letter, written with her own hand, which contains perhaps as high a teſtimony of favour as ever was expreſſed by a ſovereign to a ſubject.

Collier's Eccleſ. hiſt. vol. ii. p. 580.

Strype's Annals, vol. ii. p. 501.

"ELIZABETH.

"Our very good couſin: Being given to underſtand "from our couſin of Leiceſter, how honourably he was "not only lately received by you our couſin and the counteſs of Chatſworth, and his diet by you both diſcharged "at Buxton's, but alſo preſented with a very rare preſent; "we ſhould do him great wrong, holding him in that "place of favour we do, in caſe we ſhould not let you "underſtand in how thankful ſort we accept the ſame at "both your hands, not as done unto him, but unto our "ownſelf, reputing him as another ourſelf. And therefore you may aſſure yourſelf, that we, taking upon us "the debt, not as his, but our own, will take care accordingly to diſcharge in ſuch honourable ſort, as ſo "well-deſerving creditors as ye are ſhall never have cauſe "to think ye have met with an unthankful debtor, &c."

In his private life he affected a wonderful regularity, and carried his pretences to piety very high: though, to gratify his paſſions, there were no crimes, however exorbitant, which he would not commit. Poiſoning was very common with him; and he is ſaid to have been wonderfully ſkilled in it. He was very circumſpect in his ſpeeches, many of which are preſerved in the Cabala, Strype's Annals, and Peck's Deſiderata Curioſa; and wrote as well as any man of his time. He had a competent knowledge

of

of the Latin tongue, and was thoroughly verſed in the French and Italian. To conclude; the family of Dudley, in three deſcents, furniſhed men of ſuch capacities, as are ſcarce to be equalled in hiſtory: the grandfather, the father, and the ſon, were all great men; but the laſt the greateſt and moſt fortunate of the three, if any man can be ſo reputed, whom flattery itſelf would be aſhamed to ſtyle good. Yet, notwithſtanding his good fortune, he had probably ſhared the ſame fate, and come to the ſame untimely end with them, if death had not conveniently carried him off before his royal miſtreſs and protectreſs.

We have already obſerved, that he left the bulk of his eſtate to "his baſe ſon Robert," as he uſed to call him: of whom we are now to ſpeak.

DUDLEY (Sir ROBERT as he was called here, and as he was ſtyled abroad earl of Warwick and duke of Northumberland) was ſon of Robert earl of Leiceſter by the lady Douglas Sheffield, and born at Sheen in Surrey in 1573. His birth was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the counteſs of Eſſex, to whom he was then contracted, if not married. He was conſidered and treated as his lawful ſon till the earl's marriage with the lady Eſſex, which was about 1578; and then he was declared to be only his natural iſſue by lady Douglas. Out of her hands the earl was very deſirous to get him, in order to put him under the care of Sir Edward Horſey, governor of the Iſle of Wight; which ſome have imagined to have been, not with any view to the child's diſadvantage, for he always loved him tenderly, but with a thought of bringing him upon the ſtage at ſome proper time, as his natural ſon by another lady. He was not able to get him for ſome time: but at laſt effecting it, he ſent him to ſchool at Offingham in Suſſex in 1583, and four years after to Chriſt Church in Oxford. In 1588 his father died, and left him, after the deceaſe of his uncle Ambroſe, his caſtle of Kenilworth, the lordſhips of Denbigh and Chirk, and the bulk of his eſtate, which before he was of age he in a great meaſure enjoyed, notwithſtanding the enmity borne him by the counteſs dowager of Leiceſter. He was now looked upon as one of the fineſt gentlemen in England: in his perſon tall, well-ſhaped, having a freſh and fine complexion, but red-haired; learned beyond his age, more eſpecially in the mathematics; and of Hiſt. & Antiq Oxon. l. xi. p. 275.

parts equal, if not ſuperior, to any of his family. Add to all this, that he was very expert in his exerciſes, and particularly in riding the great horſe, in which he was allowed to excel any man of his time.

Dugdale's Baronage, vol. xi. p. 225.

His genius prompting him to great exploits, and having a particular turn to navigation and diſcoveries, he projected a voyage into the South-ſeas, in hopes of acquiring the ſame fame thereby, as his friend the famous Thomas Cavendiſh of Trimley, eſq; whoſe ſiſter he had married; but, after much pains taken, and money ſpent, the government thought it not ſafe for him to proceed. Afterwards however he performed a voyage, ſetting out Nov. 1594, and returning May 1595; an account of which, written by himſelf, is publiſhed in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of Sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and, in 1605, commenced a ſuit, with a view of proving the legitimacy of his birth. But no ſooner had the counteſs dowager notice of this, than ſhe procured an information to be filed againſt him and ſome others for a conſpiracy; which was ſuch a blow to all his hopes, that, obtaining a licence to travel for three years, which was eaſily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for aſſuming in foreign countries the title of earl of Warwick; but refuſing to obey that ſummons, his eſtate was ſeized, and veſted in the crown, during his natural life, upon the ſtatute of fugitives.

Vol. iii. p. 574.

The place which Sir Robert Dudley choſe for his retreat abroad, was Florence; where he was very kindly received by Coſmo II, great duke of Tuſcany: and, in proceſs of time, made great chamberlain to his ſerene highneſs's conſort, the arch-ducheſs Magdalen of Auſtria, ſiſter to the emperor Ferdinand II, with whom he was a great favourite. He diſcovered in that court thoſe great abilities, for which he had been ſo much admired in England: he contrived ſeveral methods of improving ſhipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other ſervices of ſtill greater importance, obtained ſo high a reputation, that, at the deſire of the arch-ducheſs, the emperor, by letters-patents dated at Vienna March the 9th 1620, created him a duke of the holy Roman empire. Upon this, he aſſumed his grandfather's

Fuller's Worthies, Surrey, p. 84.

father's title of Northumberland; and, ten years after, got himſelf enrolled by pope Urban VIII. among the Roman nobility. Under the reign of the grand duke Ferdinand II, he became ſtill more famous, on account of that great project which he formed, of draining a vaſt tract of moraſs between Piſa and the ſea: for by this he raiſed Livorno, or Leghorn, from a mean and pitiful place into a large and beautiful town; and having engaged his ſerene highneſs to declare it a free port, he, by his influence, drew many Engliſh merchants to ſettle, and ſet up houſes there. In conſideration of his ſervices, and for the ſupport of his dignity, the grand duke beſtowed upon him a handſome penſion; which however went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himſelf and his family at Florence, and much adorned the caſtle of Carbello, three miles from that capital, which the grand duke gave him for a country-retreat, and where he died Sept. 1639. Athen. Oxon.

Sir Robert Dudley was not only admired by princes, but alſo by the learned; among whom he held a very high rank, as well on account of his ſkill in philoſophy, chemiſtry, and phyſic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the ſervice and benefit of mankind. He wrote ſeveral things. We have mentioned the account of his voyage. His principal work is, "Del arcano del mare," &c. Firenze, 1630, 1646. This work has been always ſo ſcarce, as ſeldom to have found a place even in the catalogues that have been publiſhed of rare books. It is full of ſchemes, charts, plans, and other marks of its author's mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Wood tells us, that he wrote alſo a medical treatiſe, entitled Catholicon, which was well eſteemed by the faculty. There is ſtill another piece, the title of which, as it ſtands in Ruſhworth's Collections, runs thus: "A propoſition for his majeſty's ſervice, to bridle the impertinency of parliaments. Afterwards queſtioned in the Star-chamber." After he had lived ſome time in exile, he ſtill cheriſhed hopes of returning to England: to facilitate which, and to ingratiate himſelf with king James, he drew up "a propoſition, as he calls it, in two parts: the one, to ſecure the ſtate, and to bridle the impertinency of parliaments; the other, to increaſe his majeſty's revenue much more than it is." This ſcheme, falling into Athen. Oxon. Vol. i. Append. Part 2.

the hands of ſome perſons of great diſtinction, and being ſome years after by them made public, was conſidered as a thing of ſo pernicious a nature, as to occaſion their impriſonment: but they were releaſed upon the diſcovery of the true author. It was written about 1613, and ſent to king James, to teach him how moſt effectually to enſlave his ſubjects: for in that light it is certainly as ſingular and as dangerous a paper, as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I; for though neither they, nor their miniſters, made uſe of it, or intended to make uſe of it, yet occaſion was taken from thence to excite the people to a hatred of ſtateſmen, who were capable of contriving ſuch deſtructive projects. Laſtly, he was the author of a famous powder, called, Pulvis comitis Warwicenſis, or, The earl of Warwick's powder, which is thus made: "Take of ſcammony, pre-"pared with the fumes of ſulphur, two ounces; of dia-"phoretic antimony, an ounce; of the cryſtals of tartar, "half an ounce: mix them all together into a powder."

We have already related, that, when he went abroad, he left his wife and four daughters at home. He did not however go without a female, but prevailed upon a young lady, at that time eſteemed one of the fineſt women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of Sir Robert Southwell, of Woodriſing in Norfolk; whom he afterwards married, by virtue of a diſpenſation from the pope. How blameable ſoever ſhe was in following him, yet her conduct was afterwards without exception: and, as ſhe lived in honour and eſteem, and had all the reſpect paid her that her title of a ducheſs could demand, ſo it is reported, that Sir Robert loved her moſt tenderly to the laſt, and cauſed a noble monument to be erected to her memory in the church of St. Pancratius at Florence, where her body lies buried, and he by her. He had by this lady a ſon Charles, who aſſumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England; and might be alſo a motive to the paſſing ſo extraordinary a law as that was, by whioh lady Alice Dudley was enabled to diſpoſe of her jointure, during his life.

DUGARD (WILLIAM), an eminent ſchool-maſter and learned man, was the ſon of Henry Dugard, a clergy-

man,

man, and born at Bromſgrove in Worceſterſhire in 1606. He was inſtructed in claſſical learning at a ſchool in Worceſter; and from thence ſent, in 1622, to Sidney college, Cambridge. In 1626, he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed maſter of Stamford ſchool in Lincolnſhire; from whence, in 1637, he was elected maſter of the free-ſchool in Colcheſter. He reſigned the care of this ſchool Jan. 1642-3; and, May 1644, was choſen head-maſter of merchant-taylors ſchool in London. This ſchool flouriſhed exceedingly under his influence and management; but for ſhewing, as was thought, too great an affection to the royal cauſe, and eſpecially for being concerned in printing Salmaſius's defence of Charles I, he was deprived of it Feb. 1649-50, and impriſoned in Newgate; his wife and ſix children turned out of doors; and a printing-office, which he valued at a thouſand pounds, ſeized. That he was very well affected to Charles I, and to the royal intereſt, appears from a curious regiſter he kept of his ſchool, which is ſtill extant in Sion-college library, wherein are entered two Greek verſes, on the beheading of that monarch, to this effect: "Charles, the beſt of kings, is fallen by the hands "of cruel and wicked men, a martyr for the laws of God "and of his country." There are alſo two more Greek verſes on the burial of Oliver Cromwell's mother in Weſtminſter-Abbey, to this effect: "Here lieth the mo-"ther of a curſed ſon, who has been the ruin of two kings, "and of three kingdoms." However it was not for theſe verſes that he was diſmiſſed the ſchool, but for being concerned in printing Salmaſius's book; as we learn from the following memorandum in this ſame regiſter: "Februar. "20, 1649, a concilio novi ſtatus ab archididaſcalatus of-"ficio ſummotus, et in carcerem Novæ Portæ conjectus "ſum; ob hanc præcipue cauſam, quod Claudii Salmaſii "librum, qui inſcribitur 'Defenſio regia pro Carolo primo "ad ſereniſſimum regem Carolum ſecundum legitimum "hæredem et ſucceſſorem,' typis mandandum curaveram: "typographeo inſuper integro ſpoliatus, ad valorem mille "librarum minimum: nihil jam reliquum habens, unde "victum quæram uxori & ſex liberis."

Being ſoon releaſed from this confinement, he opened, April 1650, a private ſcool on Peter's Hill, London; but, in September, was reſtored to his former ſtation, by means of the ſame council of ſtate who had cauſed him to be removed. There he continued with great ſucceſs and credit,

till about 1661; when he was diſmiſſed for breaking ſome orders of the merchant-taylors, though he had been publicly warned and admoniſhed of it before. He preſented a remonſtrance to them upon that occaſion, but to no purpoſe: whereupon he opened a private ſchool in Coleman-ſtreet, July 1661, and, by March following, had gathered an hundred and ninety-three ſcholars: ſo great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will ſeveral books to Sion-college library. He publiſhed ſome few pieces for the uſe of his ſchools; as, 1. "Lexicon Græci "Teſtamenti Alphabeticum*; unà cum Explicatione "Grammaticâ Vocum ſingularum, in uſum Tironum, "Necnon Concordantiâ ſingulis dictionibus appoſitâ, in "uſum Theologiæ Candidatorum, 1660." 2. "Rhetorices compendium." 8vo. 3. "Luciani Samoſatenſis "dialogorum ſelectorum libri duo. A G. Dugardo re-"cogniti, et, variis collatis exemplaribus, multo caſtigatius quam ante editi. Cum interpretatione Latina, "multis in locis emendata, et ad calcem adjecta." 8vo. 4. "A Greek Grammar."

Catalog. Sionen. per Reading, p. 41.

The Life of Sir William Dugdale, written by himſelf, and prefixed to his hiſtory of St. Paul's cathedral, 2d edit. 1716.

DUGDALE (Sir WILLIAM), an eminent Engliſh antiquary and hiſtorian, was the only ſon of John Dugdale, of Shuſtoke, near Coleshill in Warwickſhire, gent. and born there Sept. 12, 1605. He was placed at the free-ſchool in Coventry, where he continued till he was fifteen; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himſelf particularly to civil law and hiſtory, was inſtructed by him in thoſe branches of literature. At the deſire of his father, he married, March 1622-3, a daughter of Mr. Huntbach, of Seawall in Staffordſhire; and boarded with his wife's father till the death of his own, which happened July 1624: but ſoon after went and kept houſe at Fillongley in Warwickſhire, where he had an eſtate formerly purchaſed by his father. In 1625, he bought the manor of Blythe in Shuſtoke abovementioned; and, the year following, ſelling his eſtate at Fillongley, he came and reſided at Blythe-hall.

Anecdotes of Bowyer, p. 542.

* A work excellently calculated for the uſe of ſchools, and young ſtudents in divinity; ſhewing the purpoſe, not only of a Lexicon, by exhibiting all the words of the Greek Teſtament, as they ſtand in the text, with their explanations and inflections, but anſwering, likewiſe, the end of a Concordance, in a compendious form. The late learned Mr. Bowyer had taken ſome pains with this Lexicon, with a view to an improved edition of it; and his corrected copy is ſtill in the hands of Mr. Nichols.

His natural inclination leading him to the ſtudy of antiquities, he ſoon became acquainted with all the noted antiquaries; with Burton particularly, whoſe "Deſcription of "Leiceſterſhire" he had read, and who lived, but eight miles from him, at Lindley in that county.

In 1638, he went to London, and was introduced to Sir Chriſtopher Hatton, and to Sir Henry Spelman: by whoſe intereſt he was created a purſuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpoſe. Afterwards he was made Rouge-Croix-purſuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1639-40: by which means having a lodging in the Heralds office, and convenient opportunities, he ſpent that, and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through Sir Chriſtopher Hatton's encouragement, he employed himſelf in taking exact draughts of all the monuments in Weſtminſter-Abbey, St. Paul's cathedral, and in many other cathrdral and parochial churches of England; particularly thoſe at Peterborough, Ely, Norwich, Lincoln, Newark upon Trent, Beverley, Southwell, York, Cheſter, Litchfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a ſkilful arms-painter, then ſervant to Sir Chriſtopher Hatton; but the inſcriptions were probably copied by Dugdale. They were depoſited in Sir Chriſtopher's library, to the end that the memory of them might be preſerved, from the deſtruction that then appeared imminent, for future and better times. June 1642, he was ordered by the king to repair to York; and in July, was commanded to attend the earl of Northampton, who was marching into Worceſterſhire and the places adjacent, in order to oppoſe the forces raiſed by lord Brook for the ſervice of the parliament. He waited upon the king at the battle of Edge-Hill, and afterwards at Oxford, where he continued with his majeſty, till the ſurrender of that garriſon to the parliament, June the 22d, 1646. He was created M. A. Oct. 25, 1642, and, April 16, 1644, Cheſter-Herald. During his long reſidence at Oxford, he applied himſelf to the ſearch of ſuch antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the Monaſticon, then deſigned by Roger Dodſworth and himſelf; as alſo whatever might relate to matter of hiſtory, concerning the ancient nobility of this realm, of which he made much uſe in his Baronage. Life, p. ix.

After

After the ſurrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his eſtate, repaired to London; where he and Dodſworth proceeded vigorouſly in compleating their collections out of the Tower records and Cottonian library. He ſuffered a ſhort avocation in 1648, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he purſued, with his coadjutor, the work he had undertaken. When they were ready, the bookſellers not caring to venture upon ſo large and hazardous a work, they printed at their own charge the firſt volume; which was publiſhed in 1655, in folio, under this title, "Monaſticon "Anglicanum: ſive, pandectæ cœnobiorum Benedictino-"rum, Cluniacenſium, Ciſtercenſium, Carthuſianorum, "A primordiis ad eorum uſque diſſolutionem. Ex mſſ. "ad monaſteria olim pertinentibus, archivis turrium "Lond. Ebor. Curiarum Scaccarii, Augmentationum; "bibliothecis, Bodleiana, Arundelliana, Cottoniana, Seldeniana, Hattoniana, aliiſque, digeſtum;" adorned with the proſpects of abbeys, churches, &c. The ſecond volume was publiſhed in folio in 1661, with this title: "Monaſtici Anglicani volumen alterum. De canonicis re-"gularibus, Auguſtinianis; ſcilicet, Hoſpitalariis, Templa-"riis, Gilbertinis, Præmonſtratenſibus, et Maturinis ſive "Trinitarianis. Cum appendice ad volumen primum de "cœnobiis aliquot Gallicanis, Hibernicis, & Scoticis. "Necnon quibuſdam Anglicanis antea amiſſis, &c." Theſe two volumes were collected, and totally written by Dodſworth: but Dugdale took great pains in methodizing and diſpoſing the materials, in making ſeveral indexes to them, and in correcting them at the preſs; for Dodſworth died in 1654, before the tenth part of the firſt volume was printed off. A third volume was publiſhed in 1673, under this title: "Monaſtici Anglicani volumen tertium & ulti-"mum. Additamenta quædam in volumen primum & "volumen ſecundum jampridem edita: necnon funda-"tiones, ſive dotationes, diverſarum eccleſiarum cathe-"dralium ac collegiatarum continens. Ex archivis regiis, "ipſis autographis, ac diverſis cod. mſſ. decerpta." Theſe three volumes contain chiefly the foundation-charters of the monaſteries at their firſt erection, the donation-charters in after-times being purpoſely omitted; which are ſo numerous, that twenty ſuch volumes would not contain them.

Life, p. 15. Athen. Oxon.

In

In the mean time he printed at his own charge, and publiſhed in 1656, "The Antiquities of Warwickſhire "illuſtrated; from records, leiger-books, manuſcripts, "charters, evidences, tombs, and arms: beautified with "maps, proſpects, and portraitures," folio. The author tells us in his preface, that he ſpent the greateſt part of his time, for more than twenty years, in accompliſhing this work; which indeed is reckoned his maſter-piece, and withal is allowed to be one of the beſt methodized and moſt accurate accounts that ever was written of this nature. A ſecond edition was publiſhed in 1730, "in two volumes, "printed from a copy corrected by the author himſelf, and "with the original copper-plates. The whole reviſed, "augmented, and continued down to this preſent time, "by William Thomas, D. D. ſome time rector of Ex-"hall in the ſame county. With the addition of ſeveral "proſpects of gentlemen's ſeats, churches, tombs, and "new and correct maps of the county, and of the ſeve-"ral hundreds, from an exact ſurvey made by Henry "Beighton, F. R. S. Alſo compleat liſts of the members "of parliament and ſheriffs, taken from the original re-"cords; and an alphabetical index and blazonry of the "arms upon the ſeveral plates." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the ſake of correcting the preſs; during which time he had an opportunity of collecting materials for another work, which he publiſhed in 1658. It was, "The Hiſtory of St. Paul's Cathedral in London, "from its foundation till theſe times: extracted out of "original charters, records, leiger-books, and other ma-"nuſcripts. Beautified with ſundry proſpects of the "church-figures of the tombs, and monuments, &c." folio. A ſecond edition of this curious work, corrected and enlarged by the author's own hand, was publiſhed in 1716, in folio, by Edward Maynard, D. D. rector of Bod-dington in Northamptonſhire: to which is prefixed his life written by himſelf, from which theſe memorials of him are chiefly extracted. Five of the original plates being loſt, five new ones were engraved for this ſecond edi-tion: to which are great additions in ſeveral places, and, particularly, a new introduction. Beſides theſe, there is an account of the new building of St. Paul's to the year 1685; with a catalogue of the ſeveral benefactors, and the ſums they gave towards it; and, which is more than all the reſt, "An hiſtorical account of the cathedral and

"collegiate

" collegiate churches of York, Rippon, Southwell, Be-
MS. note of Peck, quoted in the Anecdotes of Bowyer, p. 591. " verley, Durham, and Carliſle;" of which, however, the firſt four appear to have been by Sir Thomas Herbert, and the two laſt are probably not by Dugdale.

Upon the reſtoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms: and in 1662, he publiſhed " The " Hiſtory of imbanking and draining of divers Fens and " Marſhes, both in foreign parts and in this kingdom, and " of the improvement thereby. Extracted from records, " manuſcripts, and other authentic teſtimonies. Adorned
Life, p. 27. " with ſundry maps, &c." This work was written at the requeſt of the lord Gorges, Sir John Marſham, and others, who were adventurers in draining the great level, which extends itſelf into a conſiderable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk †. About the ſame time he compleated the ſecond volume of Sir Henry Spelman's councils, and publiſhed it in 1664, under this title: " Concilia, decreta, leges, con- " ſtitutiones in re eccleſiarum orbis Britannici, &c. ab in- " troitu Normannorum A. D. 1066, ad exutum papam " A. D. 1531. Acceſſerunt etiam alia ad rem eccleſiaſti- " cam ſpectantia, &c." Archbiſhop Sheldon and lord Clarendon had been the chief promoters of this work, and put Dugdale upon it; and what ſhare he had in it will appear from hence, that out of 294 articles, of which that volume conſiſts, 191 are of his collecting; being thoſe marked * in the liſt of the contents, at the beginning of
Preface. the volume. The ſame great perſonages put him alſo upon publiſhing the ſecond part of that learned knight's Gloſſary. The firſt part was publiſhed in 1626, folio, and afterwards conſiderably augmented and corrected by Sir Hen-

Brit. Top. vol. i. p. 153. † This valuable book being become extremely ſcarce, and a *perſon* in the Fens having publiſhed propoſals for reprinting it by ſubſcription with new plates, the corporation of Bedford Level, who were more particularly intereſted in a ſecond edition, readily undertook one. Upon application to Richard Geaſt, Eſq. of Blytherhall, in the county of Warwick, a lineal maternal deſcendant of the author, he deſired that it might be conducted entirely at his own expence. It was accordingly printed under the inſpection of their regiſtrar, Charles Nalſon Cole, Eſq. of the Inner Temple, barriſter at law, from the author's own copy, under the original title, with the addition of three indexes, one of the principal matters, the ſecond of names, and the third of places, making eleven additional ſheets. Lond. 1772. fol. The original plates, which remained in the poſſeſſion of Mr. Geaſt, and wanted no touching, were uſed. It was Mr. Geaſt's intention to have proceeded with the other parts of his learned anceſtor's works; but the reſtraint laid upon literary property has effectually diverted his thoughts from an expence which a period of *fourteen years* can never be expected to repay.

ry.

ry. He did not live to finiſh the ſecond, but left much of it looſely written; with obſervations, and ſundry bills of paper pinned thereto. Theſe Dugdale took the pains to diſpoſe into proper order, tranſcribing many of thoſe papers; and having reviſed the firſt part, cauſed both to be printed together in 1664, under the title of "Gloſſarium "Archaiologicum, continens Latino-Barbara, peregrina, "obſoleta, & novæ ſignificationis vocabula." The ſecond part, digeſted by Dugdale, began at the letter M; but Wood obſerves, that "it comes far ſhort of the firſt." There was another edition of this work in 1687. Athen. Oxon.

In 1666, he publiſhed in folio "Origines Juridiciales: "or, Hiſtorical Memoirs of the Engliſh laws, courts of "juſtice. forms of trial, puniſhment in caſes criminal, "law-writers, law-books, grants and ſettlements of eſtates, "degree of ſerjeants, inns of court and chancery. Alſo "a chronology of the lord chancellors and keepers of "the great ſeal, lord treaſurers, juſtices itinerant, juſtices "of the king's bench and common pleas, barons of the "exchequer, maſters of the rolls, king's attornies and ſo-"licitors, and ſerjeants at law." This book is adorned with the heads of Sir John Clench, Sir Edward Coke, Sir Randolph Crew, Sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, Sir Orlando Bridgman, Sir John Vaughan, and Mr. Selden. There are alſo plates of the arms, in the windows of the Temple-hall, and other inns of court. A ſecond edition was publiſhed in 1671, and a third in 1680. Nicolſon recommends this book, as a proper introduction to the hiſtory of the laws of this kingdom. His next work was, "The Baronage of "England:" of which the firſt volume appeared in 1675, and the ſecond and third in 1676, folio. The firſt gives "An hiſtorical account of the lives and moſt memorable "actions of our Engliſh nobility in the Saxons time to "the Norman conqueſt; and, from thence, of thoſe who "had their riſe before the end of king Henry the Third's "reign." The ſecond—"of thoſe, who had their riſe "after the end of king Henry the Third's reign, and be-"fore the eleventh year of king Richard II." The third —"of thoſe who had their riſe from the tenth year of "king Richard II. until the preſent year 1676," ſays the author in the title. Though the collecting materials for this work coſt him, as he tells us, a great part of thirty years labour, yet there are many faults in it: ſo many, that, it ſeems, the gentlemen at the Heralds office dare not Eng. Hiſt. library.

depend

depend intirely upon its authority. Wood informs us, that Dugdale ſent to him copies of all the volumes of this work, with an earneſt deſire, that he would peruſe, correct, and add to them, what he could obtain from record and other authorities: whereupon, ſpending a long whole vacation upon it, he drew up at leaſt ſixteen ſheets of corrections, but more additions; which being ſent to the author, he remitted a good part of them into the margin of a copy of his Baronage on large paper (which copy, we believe, ſtill exiſts). With all its faults however, the work is very uſeful, and might be made much more ſo, were it well reviewed and corrected.

Feb. 1676-7, our antiquary was appointed Garter principal king of arms. He was ſolemnly created Garter, the 24th of May; and the day after received from his majeſty the honour of knighthood, much againſt his will, by reaſon of the ſmallneſs of his eſtate. In 1681, he publiſhed, "A "ſhort view of the late troubles in England: briefly ſetting forth their riſe, growth, and tragical concluſion. As "alſo, ſome parallel thereof with the barons wars in the "time of king Henry III; but chiefly with that in France, "called the Holy League, in the reigns of Henry III. and "Henry IV, late kings of that realm. To which is added, A perfect narrative of the treaty at Uxbridge, in "the year 1644, folio." He publiſhed alſo at the ſame time, "The Ancient Uſage in bearing of ſuch enſigns of "honour, as are commonly called Arms. With a true "and perfect catalogue of the nobility of England: a true "and perfect liſt of all the preſent knights of the Garter, "&c. as they now ſtand in St. George's chapel in Windſor-caſtle, Sept. 10, 1681: and, a catalogue of the baronets of England, from the firſt erection of that dignity, until the 4th of July 1681 incluſive." 8vo. A ſecond edition of this book was publiſhed in the beginning of the year following, wherein the catalogue of baronets was continued to the 6th of December: and to both editions are added, 1: "An Exact alphabetical catalogue of "all the ſhires, cities, borough-towns, cinque-ports, in "England; ſpecifying the number of the knights of the "ſhires, &c. 2. A true and perfect catalogue of the nobility of Scotland, &c. 3. A true and perfect catalogue of the nobility of Ireland; with a liſt of all the "ſhires, cities, and boroughs of Ireland, which make returns of parliament, &c." All three compiled by Charles Hatton, eſq; ſon of Chriſtopher lord Hatton. The laſt

Life, p. xxi.

Wood, &c.

thing he publiſhed, was, " A perfect copy of all ſummons " of the nobility to the great councils and parliaments of " this realm, from the 49th of king Henry III, until theſe " preſent times. With catalogues of ſuch noblemen, as " have been ſummoned to parliament in right of their " wives; and of ſuch noblemen as derive their titles of " honour from the heirs-female of their family; and of " ſuch noblemen's eldeſt ſons, as have been ſummoned to " parliament by ſome of their father's titles." 1685, folio. He wrote ſome other things relating to the ſame ſubjects, which were never publiſhed; and was likewiſe the chief promoter of the Saxon dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickſhire, and Baronage of England, all written with his own hand, being twenty-ſeven volumes in folio, he gave by will to the univerſity of Oxford; together with ſixteen other volumes, ſome of his own hand-writing: and they are now preſerved in Aſhmole's Muſeum. He gave likewiſe ſeveral books to the Heralds office in London, and procured many more for the ſame. Life, p. xxii.

At length this very induſtrious man, contracting a great cold at Blythe-hall, died of it in his chair, Feb. 10, 1685-6, in his 81ſt year: and was interred at Shuſtoke in a little vault which he had cauſed to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free ſtone; and had cauſed to be fixed in the wall about it a tablet of white marble, with an epitaph of his own writing, in which he tells us of his aſcending gradually through all the places in the office of heralds, till he was made Garter principal king of arms, which is the higheſt. " Had this indefatigable perſon, ſays Wood, ſequeſtered " himſelf from worldly troubles, and totally addicted himſelf " to his ſtudies, and had minded the public more than " his private concerns, the world might have juſtly en- " joyed more of his lucubrations; and thoſe more true " and accurate than ſuch as are already publiſhed, eſpe- " cially thoſe in his latter days. Yet, however, what he " hath done is prodigious, conſidering the great troubles " that he had endured for his loyalty, and the cumbrances " of this world that he had run through; and therefore " his memory ought to be venerated, and in everlaſting " remembrance, for thoſe things which he hath already " publiſhed, which otherwiſe might have periſhed, and " been eternally buried in oblivion." Athen. Oxon.

His

His wife died Dec. 18, 1681, aged 75, after they had been married 59 years. He had ſeveral children by her, ſons and daughters. One of his daughters was married to Elias Aſhmole, eſq. All his ſons died young, except John, who was created M. A. at Oxford, in 1661; being then chief gentleman in the chamber of Edward earl of Clarendon, lord chancellor of England. Oct. 1675, he was appointed Windſor-Herald, upon the reſignation of his brother-in-law Elias Aſhmole, eſq; and Norroy king of Arms in March 1685-6, about which time he was knighted by James II. He publiſhed "A Catalogue of the nobility "of England, according to their reſpective precedencies, "as it was preſented to his majeſty on New-year's-day 1684. "To which is added, the blazon of their paternal coats "of arms, and a liſt of the preſent biſhops." Printed at London, on a broad ſide of a large ſheet of paper, in 1685; and again, with additions, in 1690. This Sir John Dugdale died Auguſt 31, 1690.

Wood, &c.

DUNS (JOHN), commonly called Duns Scotus, was a celebrated theologian of the order of St. Francis, and born in England at Dunſtance in Northumberland. He was ſent to Merton-hall in Oxford, and choſen fellow of it. Then he went to Paris, and joined himſelf to the ſociety of the Franciſcans; where he diſtinguiſhed himſelf ſo much by the acuteneſs of his parts, and eſpecially by his manner of diſputing, that he acquired the name of "The Subtil "Doctor." He affected to maintain opinions contrary to thoſe of Thomas Aquinas, which produced two parties in the ſchools, the Thomiſts and the Scotiſts. He was a writer of prodigious ſubtilty; and, like all ſubtil writers, refined upon every ſubject he handled, till it had no meaning at all left in it. The beſt edition of his works is that of Lyons, printed 1639 in ten volumes folio. They are now waſte paper. Some have ſaid, that Duns Scotus was the firſt who taught, in the univerſity of Paris, "the im-"maculate conception of the bleſſed Virgin:" but this is not true. He went afterwards to Cologne, where he died in 1308. Paul Jovius and others have told a terrible ſtory, relating to the manner of his death. They ſay, that, falling down of an apoplexy, he was immediately interred as dead; but that, coming afterwards to his ſenſes, he languiſhed in a moſt miſerable manner in his coffin, beating his head and hands againſt its ſides, till he died in good earneſt. This has generally been treated as a fable, yet it gave birth to the following epitaph upon him:

Tanner's Biblioth. Britan. Hibern.

"Quod

" Quod nulli ante hominum accidit, viator,
" Hic Scotus jaceo ſemel ſepultus,
" Et bis mortuus: omnibus ſophiſtis
" Argutus magis atque captioſus."

DUFFET (THOMAS). This author was a milliner in the New Exchange; but, his genius leading him to dramatic poetry, he wrote ſeveral pieces for the ſtage, which at firſt met with good ſucceſs, but afterwards ſunk into contempt and oblivion. And, indeed, the favourable reception they found at their firſt appearance ſeems not to have been ſo much owing to the genius of their author, which was but of a very moderate rank, as to that fondneſs of abuſe and ſcurrility which has been almoſt at all times prevalent with the public; and Mr. Duffet ſtood more indebted to the great names of thoſe authors whoſe works he attempted to burleſque and ridicule, viz. Dryden, Shadwell, and Settle, than to any merit of his own. Traveſtie and burleſque will ever create a laugh; but, however intended, can never do any eſſential hurt to performances of real worth; nor could "The Mock Tempeſt," "Pſyche," or "Empreſs of Morocco," leſſen, in the opinion of the judicious, the value of the originals on which they are founded. And although now and then a great genius and a true friend of humour may ſtamp immortality on a burleſque, as in the caſe of Scarron's "Virgil Traveſtie," and Cotton's "Scarronides," yet, where a deficiency of thoſe brilliant qualities is apparent, and a vein of ſcurrility and perſonal ill-nature indulged, as in the above-named works of Mr. Duffet, though they may for a ſhort period draw in the public to join in the laugh with them, yet it will conſtantly be found, in a little time, to exchange it for laughing at them, and at length to condemn them to a perpetual obſcurity and contempt. The pieces Mr. Duffet has left behind him, the beſt of which were thoſe which met with the worſt ſucceſs, are ſix in number. They are enumerated in the "Biographia Dramatica." Biogr. Dramati.

DUGUET (JAMES-JOSEPH), a French writer, and author of almoſt twenty works in the French language, was born in 1649, and became a prieſt of the Oratory. In 1685, he quitted the Oratory, and went to Bruſſels to his great friend Arnauld: but, the air of this place not agreeing with him, he returned the ſame year to France, and led a very retired life in the midſt of Paris. He afterwards

ards lived with the preſident le Menars. His oppoſition to the Bull Unigenitus, and his attachment to the doctrine of his friend Queſnel, occaſioned him much trouble, by obliging him often to ſhift his quarters. He was in Holland, at Troyes, and Paris; but there was a ſweetneſs and moderation in his make, which kept him always tranquil. He died at Paris in 1733. All his works are upon ſubjects of theology and piety, except "Del'Education d'un Prince;" firſt printed in 4to, and afterwards in 4 vols. 12mo, with his life prefixed by Abbé Goujet. Goujet relates, that this book, which may be regarded as the breviary of ſovereigns, was compoſed for the eldeſt ſon of the duke of Savoy; and Goujet is credited, though Voltaire contradicts him. The ſtyle of Duguet is clear, pure, and elegant, but too diffuſe.

Nichols's Collection of Poems.

DUNCOMBE (WILLIAM), younger ſon of John Duncombe, Eſq. of Stocks in Hertfordſhire, in 1722 publiſhed a tranſlation of Racine's "Athaliah," which was well received by the public, and has gone through three editions. In 1724 he was editor of the works of Mr. Needler; in 1735 of the poems of his deceaſed brother-in-law, Mr. Hughes *, in two volumes, 12mo; in 1737 of the miſcellanies of his younger brother, Mr. Jabez Hughes, for the benefit of his widow, in one volume, 8vo; and in 1745 of the works of the Rev. Mr. Samuel Say, in one volume, 4to. In 1726 he married the only ſiſter of John Hughes, Eſq. whom he long ſurvived. In 1734 his tragedy of "Lucius Junus Brutus" was acted at Drury Lane Theatre; ſee "Letters of Eminent Perſons," vol. III. p. 144. It was publiſhed in 1735, and again in 1747. "The works of Horace, in Engliſh verſe, by ſeveral hands," were publiſhed by him in two volumes 8vo, with notes, &c. in 1757. A ſecond edition, in four volumes 12mo, with many imitations, was publiſhed in 1762. In 1763 he collected and republiſhed "Seven ſermons by archbiſhop Herring, on public occa-" ſions, with a biographical preface." He died Feb. 26, 1769, aged 80; leaving one ſon, John, M. A. one of the ſix preachers in Chriſt-church Canterbury, &c. who was his aſſiſtant in the tranſlation of Horace; and is now a living ornament in the republic of letters.

* "An account of Mr. Hughes," ſays Dr. Johnſon, "is prefixed to his works by the late Mr. Duncombe, a man whoſe blameleſs elegance deſerved the ſame reſpect."

DUPIN

DUPIN (LEWIS ELLIS), a very learned doctor of the Sorbonne, and one of the greateſt critics of his time, eſpecially in what regarded eccleſiaſtical matters, was born at Paris, June 7, 1657, of an ancient and noble family. He diſcovered early a ſtrong inclination for books, which was cheriſhed by his father, who educated him with great care. After having gone through his courſe of grammar-learning and philoſophy in the college of Harcourt, he embraced the eccleſiaſtical ſtate, and frequented lectures of divinity in the Sorbonne. Afterwards he applied himſelf intirely to the reading of councils, fathers, and eccleſiaſtical writers, Greek as well as Latin; and, being found at his examination among the firſt rank, he was admitted doctor of the Sorbonne in 1684. Then he ſet about his "Bibliotheque univerſelle des auteurs eccleſiaſtiques," the firſt volume of which appeared in 1686. He had publiſhed the eight firſt centuries, when the liberty with which he treated ſome eccleſiaſtical writers, as to their ſtyle, their doctrines, and other qualities, gave offence to certain perſons, who carried their complaints to Harlay archbiſhop of Paris. This prelate obliged Dupin to retract a great number of propoſitions, which were judged exceptionable; and his work was ſuppreſſed in 1693. Nevertheleſs, he was permitted to carry it on, by only making a ſmall change in the title of it, from "Bibliotheque univerſelle" to "Bibliotheque nouvelle." This great work, continued in ſeveral ſucceſſive volumes to the end of the 16th century, though it might eaſily have taken up the whole life of a common man, did not hinder Dupin from obliging the public with many other works: the chief of which are, 1. "Prolegomena to the Old and New Teſtaments," by way of ſupplement to his Bibliotheque. 2. "A Bibliotheque of authors ſeparate from the communion of the church of Rome, who flouriſhed in the 17th century. 3. "A Treatiſe de antiqua eccleſiæ diſciplina." 4. "A Treatiſe of power, eccleſiaſtical and temporal." 5. "An Hiſtorical treatiſe upon excommunications." 6. "Notes upon the Pſalms and the Pentateuch." 7. "A Defence of the Cenſure, which the faculty of theology at Paris paſſed upon father le Compte's Memoirs of China." 8. "An Analyſis of the Apocalypſe, with diſſertations upon ſeveral curious matters." 9. "A Profane Hiſtory." 10. "A Critique upon the hiſtory of Apollonius Tyanenſis." 11. "A Method of ſtudying

'Divinity." 12. "A New edition of the works of Op-'tatus, &c."

Dupin was profeſſor of philoſophy in the royal college; but was baniſhed ſome time from the chair to Chatelheraut, on account of the famous Cas de Conſcience. He was afterwards reſtored, and died at Paris in 1719, aged 62 years. He was a man of prodigious reading, and had an eaſy and happy way of writing. He had an uncommon talent at analyzing the works of an author, which makes his Eccleſiaſtical Bibliotheque ſo valuable: for there we have not only an hiſtory of the writers, but alſo the ſubſtance of what they wrote; which is a great convenience to perſons who are deſirous to know ſomething of them, yet have not either time, or knowledge of languages, ſufficient to read their works. Above all, he is to be admired for his great impartiality in this work, in which, if he falls ſomewhat ſhort of Le Clerc, he certainly exceeds our Cave: and it was this very quality which rendered him ſo obnoxious to the zealots of his own church. His Bibliotheque is tranſlated into Engliſh, and improved with notes; and has undergone, ſome parts of it at leaſt, more editions than one.

DUPORT (JAMES), a learned Engliſh divine, and particularly ſkilled in the Greek language, was born in the beginning of the 17th century, and educated at Cambridge; in which univerſity he was afterwards choſen Greek profeſſor, and maſter of Magdalen College. He was preferred at length to the deanery of Peterborough, and died in 1680. He left behind him ſeveral learned works, amongſt which is a Latin verſion of the Pſalms. His "Gnomologia Homeri cum duplice parallelifmo, viz. ex "ſacra ſcriptura & gentium ſcriptoribus," printed at Cambridge in 1660, ſhews his extenſive reading, and great knowledge of the Greek tongue, and was then deemed very uſeful for the underſtanding of that poet. In 1712, when Theophraſtus's "Characters" were publiſhed by Needham, there were printed along with them ſome lectures of profeſſor Duport upon the firſt ſixteen Characters, the fifth excepted. Theſe lectures had lain in the library of More biſhop of Ely for many years, and were at firſt ſuppoſed to have been drawn up by the learned Stanley, who wrote "The Lives of the Greek Philoſophers;" but, upon their being communicated, they were ſoon known to be-

long to profeſſor Duport, and to be what he had read to his pupils at Cambridge, during the time of the great rebellion. Le Clerc's Bibl. choiſ. T. xxv. p. 17.

DUPPA (BRIAN), a learned Engliſh biſhop, was born in 1588-9, at Lewiſham in Kent, of which place his father was then vicar. He was educated at Weſtminſter School; and thence elected ſtudent of Chriſt-church Oxford in 1605. In 1612, he was choſen fellow of All-Souls-college: then went into holy orders; and travelled abroad, particularly into France and Spain. July 1625, he took the degree of doctor in divinity; and by the intereſt and recommendation of the earl of Dorſet, to whom he afterwards became chaplain, was appointed dean of Chriſt-church in Oxford in June 1629. In 1634, he was conſtituted chancellor of the church of Sarum, and ſoon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles prince of Wales, and afterwards to his brother the duke of York; and about the ſame time nominated to the biſhopric of Chicheſter. In 1641, he was tranſlated to the ſee of Saliſbury, but received no benefit from it, on account of the confuſions that followed. Upon the ſuppreſſion of epiſcopacy, he repaired to the king at Oxford: and, after that city was ſurrendered, attended him in other places, particularly during his impriſonment in the Iſle of Wight. He was a great favourite with his majeſty; and is ſaid by ſome to have aſſiſted him in compoſing the EIKON BAΣILIKE. Hiſtor. & antiq. univerſit. Oxon. l. ii. p. 183. Athen. Oxon. v. ii. Kennet's Regiſter and Chronicle, &c. p. 652, 774.

After the king's death, he retired to Richmond in Surrey, where he lived a ſolitary kind of life till the reſtoration of Charles II. Then he was tranſlated to the biſhopric of Wincheſter; and alſo made lord-almoner. About 1661, he began an almſhouſe at Richmond, which he tolerably well endowed; and though he did not live to finiſh it, yet it was finiſhed by his appointment, and at his expence. This houſe is of brick, and ſtands on the hill above Richmond; being the effect of a vow made by him in the time of the king's exile. On the gate is this inſcription; "I will pay my vows which I made to God in "my trouble." Then follows: "In memoriam auſpi-"catiſſimi reditus Caroli Secundi ad ſuos hoc ptochotro-"phium, ad honorem Dei & levamen pauperum, ex-"trui curavit B. D. E. Winton Regi. ab Eleemoſynis, "Anno Domini 1661." The biſhop had a more than

ordinary affection for Richmond, not only becauſe he had reſided there ſeveral years, during the abſence of the royal family, but alſo becauſe he had educated the prince in that place. He had deſigned ſome other works of piety and charity, but was prevented by death: for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged 73 years. A few hours before he expired, Charles II. honoured him with a viſit: and, kneeling down by the bed-ſide, begged his bleſſing; which the biſhop, with one hand on his majeſty's head, and the other lifted up to heaven, gave with a moſt paſſionate zeal. He was buried in Weſtminſter Abbey, on the north ſide of the Confeſſor's chapel; where a large marble ſtone was laid over his grave, with only theſe Latin words engraved upon it: "Hic jacet Brianus "Winton,"

Wood, ibid.

By his will he bequeathed ſeveral ſums of money to charitable uſes; particularly lands in Pembridge in Herefordſhire, which coſt 250l. ſettled upon an alms-houſe there begun by his father; 500l. to be paid to the biſhop of Sarum, to be beſtowed upon an organ in that church, or ſuch other uſe as the biſhop ſhall think fitteſt; 500l. to the dean and chapter of Chriſt-church in Oxford, towards the new buildings; 200l. to be beſtowed on the cathedral church of Chicheſter, as the biſhop and dean and chapter ſhall think fit; 200l. to the cathedral church at Winchester; 40l. to the poor of Lewiſham in Kent, where he was born; 40l. to the poor of Greenwich; 20l. to the poor of Weſtham in Suſſex, and 20l. more to provide communion-plate in that pariſh, if they want it, otherwiſe that 20l. alſo to the poor; 20l. to the poor of Witham in Suſſex; 10l. per annum for ten years to William Watts, to encourage him to continue in his ſtudies; 50l. a-piece to ten widows of clergymen; 50l. a-piece to ten loyal officers, not yet provided for; 200l. to All-Souls-college in Oxford; 300l. to the repair of St. Paul's Cathedral; and above 3000l. in ſeveral ſums to private friends and ſervants: ſo that the character, given of him by Burnet, has been thought neither kind, nor ſtrictly juſt. "He had been, ſays that hiſtorian, the king's tu-"tor, though no way fit for the poſt: but he was a meek "and humble man, and much loved for the ſweetneſs of "his temper; and would have been more eſteemed, if he "had died before the Reſtoration, for he made not the uſe "of

"of the great wealth, that flowed in upon him, as was "expected." Hiſt. of his own times, vol. i.

He wrote and publiſhed a few pieces: as, 1. "The "Soul's Soliloquies, and conference with conſcience;" a ſermon before Charles I. at Newport in the Iſle of Wight, on Oct. the 25th, being the monthly faſt, on Pſalm xlii. 5, 1648, 4to. 2. "Angels rejoicing for Sinners repent-"ing;" a ſermon on Luke xv. 10, 1648, 4to. 3. "A "Guide for the Penitent: or, a model drawn up for the "help of a devout ſoul wounded with ſin, 1660." 8vo. 4. "Holy rules and helps to devotion, both in prayer and "practice, in two parts. 1674." 12mo, with the author's picture in the beginning. This was publiſhed by Benjamin Parry, of Corpus Chriſti college in Oxford. The life of archbiſhop Spotſwood is likewiſe ſaid by ſome to have been written by biſhop Duppa: but, as Wood juſtly obſerves, that could not be, becauſe it was written by a native of Scotland.

DURELL (JOHN), a celebrated divine, was born in the Iſle of Jerſey in 1626, and ſent to Merton-college in Oxford when he was fifteen years old: but when that city came to be garriſoned for Charles I. and the ſcholars took arms for him, he left it at the end of two years, and went to France; where, at Caen in Normandy, he was admitted to the degree of maſter of arts in 1644. Afterwards he returned to his own country; but driven from thence a ſecond time, he received epiſcopal ordination at Paris, in the chapel of Sir Richard Brown, his majeſty's then reſident in France, from the hands of Thomas biſhop of Galloway, about 1651: ſo that, as Wood ſays, being a native of Jerſey, ordained in France, and by a Scotch biſhop, did make ſome doubt whether he was, what he calls himſelf in his books, "eccleſiæ Anglicanæ preſ-"byter." Soon after he was invited by the Reformed church at Caen, by an expreſs on purpoſe, to come and ſupply the place of the famous orientaliſt and critic Samuel Bochart, who was then going into Sweden upon an invitation from queen Chriſtina; and by the landgrave of Heſſe, to preach in French at his highneſs's court: but it happened, that he could not accept of either of theſe invitations, being made chaplain to the duke de la Force, father to the princeſs of Turenne. Upon the reſtoration of Charles II. he returned to England; and was very inſtrumental in ſetting up the new epiſcopal French church at Athen. Oxon.

the Savoy in London. In 1663, he had a prebend conferred upon him in the church of Saliſbury, another ſoon after in that of Windſor, and another after that in the church of Durham; being all the while chaplain in ordinary to his majeſty. In 1669, he was created doctor in divinity at Oxford, by virtue of the chancellor's letters, who tells the academians, that Durell's "fame was ſo well "known to them, eſpecially for the great pains he had "taken in the church, that he could hardly propoſe any "thing to them in his behalf, in which they would not "be willing to prevent him:" and ſays, that "though "they were better judges of his parts and learning, yet "they had not ſo much experience of his loyalty, fidelity, "and ſervice to his majeſty as himſelf." In 1677, he was made dean of Windſor, but did not live long enough to be a biſhop, though he lived ſome years after. All theſe preferments he obtained, partly through his own qualifications, being not only a good ſcholar, but alſo a perfect courtier; and partly through his intereſt with Charles II. to whom he was perſonally known both in Jerſey and France. He publiſhed ſeveral things; and, among the reſt, 1. "The Liturgy of the church of England aſſerted, in a "ſermon preached in French at the chapel of the Savoy "before the French congregation. Tranſlated into "Engliſh by G. B. doctor in phyſic, 1662." 2. "A view "of the government and public worſhip of God in the re"formed churches beyond the ſeas: wherein is ſhewed "their conformity and agreement with the church of Eng"land, as it is eſtabliſhed by the act of uniformity, "1662." Exceptions being made to this book by the Nonformiſts, he publiſhed, 3. "A vindication of the church "of England againſt the unjuſt and impudent accuſations "of the Schiſmatics. 1669." He died in 1683, and was buried at Windſor, with this ſhort inſcription over him:

Johannes Durell, S. T. D.
Windeſorienſis Sacelli Decanus, hic
jacet, expectans Reſurrectionem;
obiit Ann. Ætatis 58. A Chr. Nat. 1683. 8 Id. Jun.

Athen. Oxon. Wood ſays, "He was a perſon of unbiaſſed and fixed "principles, untainted and ſteady loyalty, as conſtantly "adhering to the ſinking cauſe and intereſt of his ſove"reign in the worſt of times; who dared, with an un"ſhaken and undaunted reſolution, to ſtand up and "maintain the honour and dignity of the Engliſh church,

"when

" when ſhe was in her loweſt and deplorable condition. " He was very well verſed alſo in all the controverſies " on foot between the church and the diſciplinarian par- " ty; the juſtneſs and reaſonableneſs of the eſtabliſhed " conſtitutions of the former no one of late years hath " more plainly manifeſted, or with greater learning more " ſucceſsfully defended againſt its moſt zealous modern " impugners, than he hath done." Foreign writers alſo have ſpoken well of him. Father Simon, in his "Critical " hiſtory of the Old Teſtament," calls him "a learned Pro- " teſtant divine;" and Lewis de Moulin, with whom he had been engaged, commends him nevertheleſs for his civility and candour, and for the beauty and ſmoothneſs of his language. Patronus bonæ fidei, &c. p. 1.

DURER (ALBERT), deſcended from an Hungarian family, and born at Nuremberg May 20, 1471, was one of the beſt engravers and painters of his age. Having made a ſlight beginning with a pencil in the ſhop of his father, who was a goldſmith, he aſſociated himſelf with an indifferent painter, named Martin Hupſe, who taught him to engrave on copper, and to manage colours. Albert procured himſelf likewiſe to be inſtructed in arithmetic, perſpective, and geometry; and then undertook, at twenty-ſix years of age, to exhibit ſome of his works to the public. His firſt work was the three Graces, repreſented by three naked women, perfectly well ſhaped; having over their heads a globe, in which was engraved the date of the year 1497. He engraved the whole life and paſſion of Chriſt in thirty-ſix pieces, which were ſo highly eſteemed, that Marc Antonio Franci copied them. Vaſari relates, that having counterfeited them upon copper-plates with rude engraving, as Albert Durer had done on wood, and put the mark uſed by Albert in his work, namely, A. D. he made them ſo much like his, that, nobody knowing Antonio's trick, they were thought to be Albert's, and ſold as ſuch. Albert hearing of this, and receiving at the ſame time one of the counterfeit cuts, was ſo enraged, that he immediately went to Venice, and complained of Marc Antonio to the government: he obtained no other ſatisfaction, but that Marc Antonio ſhould not for the future put Albert's name and mark to his works. Melchior Adam. in vitis Philoſ. German. p. 66. Vaſari, vite de pittori, p. 3. p. 301.

As Durer did not make ſo much uſe of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. They are ſaid to be done in ſo elegant

elegant a manner, that nothing can be more beautiful or better expreſſed. His picture of Adam and Eve, in the palace at Prague, is one of the moſt conſiderable of his paintings: and Gaſpar Velius commended it very finely in a couple of Latin verſes, where he ſuppoſes an angel, upon the ſight of it, to cry out in admiration to Eve, "You "are more beautiful than when I drove you out of the "garden of Eden."

"Angelus hos cernens, miratus dixit: ab horto
"Non ità formoſos vos ego depuleram."

Bullart, who relates this, adds the following particulars: that there is ſtill to be ſeen in the palace a picture of Chriſt bearing his croſs, which the city of Nuremberg preſented to the emperor; an adoration of the wiſe men; and two pieces of the paſſion; that he made for the monaſtery at Francfort an aſſumption, the beauty of which was a good income to the monks, by the preſents made to them for the ſight of ſo exquiſite a piece: that the people of Nuremberg carefully preſerve, in the ſenators-hall, his portraits of Charlemagne, and ſome emperors of the houſe of Auſtria, with the twelve apoſtles, whoſe drapery is very agreeable: that he ſent to Raphael his portrait of himſelf done upon canvaſs, without any colours, or touch of the pencil, only heightened with ſhades and white, but with ſuch ſtrength and elegance, that Raphael was ſurprized at the ſight of it; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curioſities of the palace of Mantua.

Academ. des ſciences, t. ii. p. 384.

The particular account, which we find in Vaſari of his engravings, is curious: and it is no ſmall compliment to him, to have this Italian author own, that the prints of Durer being brought to Italy, excited the painters there to perfect that part of the art, and ſerved them for an excellent model. He is infinitely copious in extolling the delicacy of this admirable engraver, and the fruitfulneſs of his fine imagination. It is certain, that Durer had an inexhauſtible fund of deſigns; and, as he could not hope to execute them all while he worked on copper, ſince every piece ſo done coſt him a great deal of time, he bethought himſelf of working on wood. The two firſt pieces he executed in that way are the beheading of John Baptiſt, and the head of that ſaint preſented to Herod in a charger: theſe were publiſhed in 1510. One of his beſt pieces is a St. Euſtachius kneeling before a ſtag, which has a cruci-

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fix between its horns: which cut, ſays Vaſari, is wonderful, and particularly for the beauty of the dogs repreſented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, ſent this piece to a prince of the houſe of Brunſwick; to whom the prince replied by letter, "You have extremely obliged "me by your new preſent; a cut, which merits a nobler "metal than braſs, done by the celebrated painter of Nu"remberg, and which, I think, wants nothing, unleſs "Zeuxis or Parrhaſius, or ſome perſon equally favoured "by Minerva, ſhould add colours and the native form." The praiſes, which this ſame divine gave to Durer in his anſwer to the prince's letter, are remarkable and worth tranſcribing: "I could eaſily gueſs, ſays he, that the Euſ"tachius of Durer would not prove an unacceptable pre"ſent to you, from whatever hand a performance of that "admirable artiſt came. It is very ſurprizing in regard "to that man, that, in a rude and barbarous age, he was "the firſt of the Germans, who not only arrived to an "exact imitation of nature by the perfection of his art, "but likewiſe left no ſecond; being ſo abſolute a maſter "of it in all its parts, in etching, engraving, ſtatuary, ar"chitecture, optics, ſymmetry, and the reſt, that he had "no equal, except Michael Angelo Buonaroti, his con"temporary and rival; and left behind him ſuch works, "as were too much for the life of one man. He lived "always in a frugal manner, and with the appearance of "poverty. The Italians highly eſteem him, and reproach "us for not ſetting a due value on the ornaments of our "own country." We learn from the ſame authority, that the emperor Rodolphus II. ordered the plate of St. Euſtachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Perkheimerus, corrected an error in it, which was, that the ſtirrups of the horſe, on which Euſtachius was to ride, were too ſhort.

Vite de pittori, p. 3, p. 301.

Scenianæ Auguſtalis, p. 201, 203.

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good penſion, and letters of nobility: and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg in April 6, 1528, and was interred in the church-yard at St. John's church, where his good friend Pirckheimer erected a very honorable ſepulchral inſcription to him. He was married; and ſome writers ſay, that he had a Xantippe for his wife, while

while others relate, that, in painting the Virgin Mary, he took her face for his model: it is not impoſſible that both theſe accounts may be true. He was a man of moſt agreeable converſation, and a lover of mirth; yet he was virtuous and wiſe, and, to his honour be it ſaid, never employed his art in obſcene repreſentations, though it ſeems to have been the faſhion of his times. "Who does not "know, ſays Melchior Adam, that not a few hunted af-"ter the praiſe and admiration of the vulgar by painting "obſcenely? Exhibiting publicly in their pictures not "only thoſe actions which cannot be done decently ex-"cept in private, but alſo thoſe which, when done in the "moſt ſecret manner, are enormouſly ſcandalous. Can "ſuch perſons be thought chaſte, whoſe head and hands "are employed in ſuch works? Upon this occaſion there-"fore we may juſtly admire Durer, who was always an "inviolable obſerver of decency and modeſty. No kind "of obſcenity appears in his performances, his chaſte "mind being wholly averſe to ſuch things."

Melch. Adam, as above.

He wrote ſeveral books, which were publiſhed after his death. His book upon the rules of painting, intituled, "De ſymmetria partium in rectis formis humanorum cor-"porum," is one of them. As he had hard work to pleaſe himſelf, he proceeded ſlowly in it, and did not live to ſee the edition of it finiſhed: his friends however finiſhed it according to his directions. It was printed at Nuremberg in folio, 1532, and at Paris in 1557. An Italian verſion alſo was publiſhed at Venice in 1591. His other works are, "Inſtitutiones Geometricæ, Paris, "1532." "De urbibus, arcibus, caſtelliſque condendis & "muniendis, Paris, 1531." "De varietate figurarum, et "flexuris partium, ac geſtibus imaginum, Nuremberg, "1534." A diſcourſe of his, concerning the ſymmetry of the parts of an horſe, was ſtolen from him; and though he well knew the thief, yet he choſe rather to bear the loſs contentedly, than to deviate from his natural moderation and mildneſs, as he muſt have done, if he had proſecuted him.

Melch. Adam.

It is neceſſary to obſerve, that Durer, being no ſcholar, wrote all his works in High-Dutch; which were tranſlated into Latin by other hands. Thus, his treatiſe above-mentioned upon painting was tranſlated by the very learned Joachimus Camerarius; from whoſe preface to that work Melchior Adam has borrowed all that he relates concerning Durer, and we chiefly from him.

D'UR-

D'URFEY (THOMAS). This author, who is more generally ſpoken of by the familiar name of Tom, was deſcended from an ancient family in France. His parents, being Hugonots, fled from Rochelle before it was beſieged by Lewis XIII. in 1628, and ſettled at Exeter, where this their ſon was born, but in what year is uncertain. He was originally bred to the law, but ſoon finding that profeſſion too ſaturnine for his volatile and lively genius, he quitted it, to become a devotee of the Muſes; in which he met with no ſmall ſucceſs. His dramatic pieces, which are very numerous, were in general well received: yet, though he has not been dead above ſixty years, there is not one of them now on the muſter-roll of acting plays; that licentiouſneſs of intrigue, looſeneſs of ſentiment, and indelicacy of wit, which were their ſtrongeſt recommendations to the audiences for whom they were written, having very juſtly baniſhed them from the ſtage in the period of purer taſte. Yet are they very far from being totally devoid of merit. The plots are in general buſy, intricate, and entertaining; the characters not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet eaſy and well-adapted for the dialogue of comedy. But what Mr. D'Urfey obtained his greateſt reputation by, was a peculiarly happy knack he poſſeſſed in the writing of ſatires and irregular odes. Many of theſe were upon temporary occaſions, and were of no little ſervice to the party in whoſe cauſe he wrote; which, together with his natural vivacity and good-humour, obtained him the favour of great numbers of perſons of all ranks and conditions, monarchs themſelves not excluded. He was ſtrongly attached to the Tory intereſt, and in the latter part of queen Anne's reign had frequently the honour of diverting that princeſs with witty catches and ſongs of humour, ſuited to the ſpirit of the times, written by himſelf, and which he ſung in a lively and entertaining manner. And the author of the Guardian, who, in N° 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's ſhoulder more than once, and humming over a ſong with him. He uſed frequently to reſide with the earl of Dorſet at Knole, where a picture of him painted by ſtealth is ſtill to be ſeen. Biogr. Dramat.

He was certainly a very diverting companion, and a chearful, honeſt, good-natured man; ſo that he was the delight

delight of the moſt polite companies and converſations from the beginning of Charles II's to the latter part of king George I's reign; and many an honeſt gentleman got a reputation in his country by pretending to have been in company with Tom D'Urfey. Yet, ſo univerſal a favourite as he was, it is apparent that towards the latter part of his life he ſtood in need of aſſiſtance to prevent his paſſing the remainder of it in a cage like a ſinging-bird, for, to ſpeak in his own words, as repeated by the above-named author, "After having written more odes than "Horace, and about four times as many comedies as Te-"rence, he found himſelf reduced to great difficulties by "the importunities of a ſet of men, who of late years "had furniſhed him with the accommodations of life, "and would not, as we ſay, be paid with a ſong." Mr. Addiſon then informs us, that, in order to extricate him from theſe difficulties, he himſelf immediately applied to the directors of the play-houſe, who very generouſly agreed to act "The Plotting Siſters," a play of Mr. D'Urfey's, for the benefit of its author. What the reſult of this benefit was, does not appear; but it was probably ſufficient to make him eaſy, as we find him living and continuing to write with the ſame humour and livelineſs to the time of his death, which happened Feb. 26, 1723. What was his age at this time, is not certainly ſpecified any where; but he muſt have been conſiderably advanced in life, his firſt play, which could ſcarcely have been written before he was twenty years of age, having made its appearance forty-ſeven years before. He was buried in the church-yard of St. James's, Weſtminſter.

Thoſe who have a curioſity to ſee his ballads, ſonnets, &c. may find a large number of them brought together in a collection in ſix volumes in duodecimo, intitled, "Pills "to purge Melancholy," of which the Guardian, in N° 29, ſpeaks in very favourable terms. The titles of his dramatic pieces (thirty-one in number) may be found in the "Biographia Dramatica."

DURY (JOHN), in Latin Duræus, a divine of Scotland, who laboured with great zeal to re-unite the Lutherans and Calviniſts. His ſtrong inclination for this great work, and his ſanguine hopes of ſucceſs in it, induced him to let his ſuperiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his

his propoſals, and permitted him to go from place to place, to negociate an accommodation between the Proteſtant churches. He obtained likewiſe the approbation and recommendation of the archbiſhop of Canterbury; and was aſſiſted by the biſhop of Kilmore, and alſo by Dr. Joſeph Hall biſhop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publiſhing his plan of a re-union in 1634; and the ſame year appeared at a famous aſſembly of the Evangelics in Germany at Francfort. The ſame year alſo the churches of Tranſylvania ſent him their advice and counſel. Afterwards he negotiated with the divines of Sweden and Denmark: he turned himſelf every way; he conſulted the univerſities; he communicated their anſwers, and was not deterred by the unſucceſsfulneſs of his pains, even in 1661. He appeared at that time as much poſſeſſed as ever with hopes of ſucceeding; and, going for Germany, deſired of the divines of Utrecht an authentic teſtimony of their good intentions, after having informed them of the ſtate in which he had left the affair with the king of Great Britain and the elector of Brandenburg; and of what had paſſed at the court of Heſſe, and the meaſures which were actually taken at Geneva, Heidelberg, and Metz. He deſired to have this teſtimonial of the divines of Utrecht, in order to ſhew it to the Germans: he obtained it, and annexed it to the end of a Latin work, which he publiſhed this year at Amſterdam, under the following title: "Johannis Duræi irenicorum tractatuum Prodromus, in quo præliminares continentur tractatus de, primo, pacis eccleſiaſticæ removis e medio tollendis: ſecundo, de concordiæ evangelicæ fundamentis ſufficienter jactis: tertio, de reconciliationis religioſæ procurandæ argumentis & mediis: quarto, de methodo inveſtigatoria ad controverſias omnes, ſine contradicendi ſtudio & præjudicio, pacifice decidendas. Cui præmittuntur collectorum inter Proteſtantes conſiliorum pacificorum harmoniæ, propediem Deo permittente adornandæ et in lucem edendæ." The preface of this book is dated at Amſterdam, October 1, 1661.

Being at Francfort in April 1662, he declared to ſome gentlemen at Metz, that he longed extremely to ſee monſieur Ferri. He reſolved at length to go to Metz, but he met with two difficulties: the firſt was, that he muſt conſent to dreſs after the French faſhion, like a countryman; the ſecond, to have his great white and ſquare beard ſhaved.

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He got theſe difficulties over, and went: and, upon his arrival, monſieur Ferri was ſo ſurprized, ſo overjoyed, and ſo very eager to ſalute this good doctor and fellow-labourer immediately, that he forgot to tie the ſtrings of his breeches, and went out half dreſſed. They conferred much; and their ſubject was a coalition of religions. However, in 1674 Dury began to be much diſcouraged; nor had he any longer hopes of ſerving the church, by the methods he had hitherto taken. He had therefore recourſe to another expedient, as a ſure means of re-uniting not only Lutherans and Calviniſts, but all Chriſtians; and this was, by labouring a new explication of the Apocalypſe. Accordingly he publiſhed at Frankfort a little treatiſe in French in 1674, intitled, "Of underſtanding the Apoca-"lypſe by itſelf, as all the holy Scriptures ought reaſon-"ably to be underſtood." He enjoyed then a quiet retreat in the country of Heſſe: where Hedwige Sophia, princeſs of Heſſe, who had the regency of the country, had aſſigned him a very commodious quarter, with a table well furniſhed, and had given him free poſtage for his letters. He returns her thanks for this, in the epiſtle dedicatory to the book above-mentioned. It was not known in what year he died. He was an honeſt man, full of zeal and piety, but became at laſt ſomewhat fanatical. Hiſtory tells us of ſome noble Roman, who, in paſſing through Greece, offered his ſervice to bring about a reconciliation and agreement in matters of opinion among the philoſophers of Athens; but that all his endeavours effected nothing more among them than an agreement in laughing at him for his pains. It may fairly be queried, whether the wiſer and more political among the Proteſtant religioniſts might not in like manner ſecretly laugh at Dury for his projected plan of re-union, though decency would not ſuffer them to treat him with open contempt: the ſcheme was equally wild and impracticable.

See Art. FERRI.

The letter which Dury wrote to Peter du Moulin, "concerning the ſtate of the churches of England, Scot-"land, and Ireland, under Cromwell," was printed with ſome other pieces at London in 1658, in 12mo, by the care of Lewis du Moulin; and is curious.

DYER (Sir JAMES), an eminent Engliſh lawyer, and chief juſtice of the Common Pleas, in the reign of queen Elizabeth, was deſcended from a gentleman's family in Somerſetſhire, and born at Roundhill in that county about 1511.

1511. He received part of his education at Broadgate-hall in Oxford, where he was entered a gentleman-commoner; and removed from thence without taking a degree, as being intended for the ſtudy of the law, to the Middle Temple, London. In that ſociety he ſoon diſtinguiſhed himſelf, as well by the quickneſs of his parts, as by his extreme diligence in his profeſſion; and, after having continued for ſome time in the degree of barriſter, he was elected ſummer-reader of that houſe in the 6th of Edward VI. By the king's writ in May 1552, he was called to the degree of a ſerjeant at law; and was ſpeaker of the houſe of Commons in the parliament which met in March the ſame year. Oct. 1553, he was made one of the queen's ſerjeants at law; in which ſtation he aſſiſted at the trial of Sir Nicholas Throgmorton, for high-treaſon, at Guildhall, in April 1554. It is ſaid that he took little or no ſhare in the affair: and it is well that he did not, ſince that proſecution does no honour to the Crown, or to thoſe who managed it. May 1556, being then a knight and recorder of Cambridge, as well as a queen's ſerjeant, he was made one of the juſtices of the Common Pleas. April 1557, he was removed to the King's Bench, and ſat as a puiſne judge there during the remainder of Mary's reign. Nov. 1559, when Elizabeth had aſcended the throne, he was again made one of the judges of the Common Pleas; and, Jan. following, became chief juſtice thereof. In this high office, few have ſerved with greater reputation during their lives, or left a greater character behind them, either in point of probity or ſufficiency. He continued in it without the leaſt diminution either of his own reputation or of the queen's favour twenty-four years, which is longer than any have ſat in that poſt either before or ſince. He died at Stanton in Huntingdonſhire, where he had purchaſed an eſtate, March 24, 1581, in his 70th year. He married a daughter of Sir Maurice Abarrow of Hampſhire, who died twelve years before him, without having any children; ſo that his eſtate went to a nephew, whoſe deſcendant was raiſed to the degree of a baronet in 1627: but this title is now extinct.

Fuller's Worthies of Somerſetſhire, p. 25. Athen. Oxon.

Wood, &c.

State Trials, v. i. p. 63.

Tanner's Bibl Britan. & Hibern. p. 42.

Baronettage of England, vol. v. p. 272.

He was the author of a large book of Reports, which were publiſhed about twenty years after his deceaſe, and have been highly eſteemed for their ſuccinctneſs and ſolidity. They were printed in 1601, in 1606, in 1621, in 1672: but the beſt edition is in 1688, and bears the following title, literally tranſlated from the French: "Re-

" ports of ſeveral ſelect matters and reſolutions of the " reverend judges and ſages of the law, touching and " concerning many principal points, debated by them in " the ſeveral reigns of the moſt high and potent princes, " the kings Henry VIII. and Edward VI. and the queens " Mary and Elizabeth, collected and reported by that " moſt reverend judge, Sir James Dyer, Knt. heretofore " chief juſtice of the Common-Pleas, in the reign of " queen Elizabeth: to which are now added, many thou- " ſand references to other books of the common law, as " well ancient as modern, beſides a great number of caſes " that were never before printed; with three tables, the " firſt containing the principal matters in the ſaid book; " the ſecond, the names of all the caſes reported therein; " and the third, the names of the new caſes added in the " margin." That moſt eminent lawyer Sir Edward Coke recommends to all ſtudents in the law theſe Reports, which he calls " The ſummary and fruitful obſer- " vations of that famous and moſt reverend judge and " ſage of the law, Sir James Dyer."

Preface to the 3d part of Coke's Reports.

He left behind him alſo other writings relative to his profeſſion, as, " A Reading upon the ſtatute of 32 Hen. " VIII. cap. 1. of wills; and upon the 34th and 35th " Hen. VIII. cap. 5. for the explanation of the ſtatute," printed at London in 1648, 4to. By theſe performances, and by the ſervices he did his country upon the bench, he came fully up to the character which Camden has given him, of being ever diſtinguiſhed by an equal and calm diſpoſition, which rendered him in all caſes a moſt upright judge, as his penetration and learning made him a fit interpreter of the laws of his country. " Jacobus Dierus," ſays that hiſtorian, " in communi placitorum tribunali " juſticiarius primarius, qui animo ſemper placido & ſe- " reno omnes judicis æquiſſimi partes implevit, & juris " noſtri prudentiam commentariis illuſtravit."

Annal. Eliz. p. 303.

History of Hinckley, by Nichols, p. 183.

DYER (JOHN), an Engliſh poet, was born in 1700, the ſecond ſon of Robert Dyer of Aberglaſney in Caermarthenſhire, a ſolicitor of great capacity and note. He paſſed through Weſtminſter-ſchool under the care of Dr. Freind, and was then called home to be inſtructed in his father's profeſſion. His genius, however, led him a different way: for, beſides his early taſte for poetry, having a paſſion no leſs ſtrong for the arts of deſign, he determined to make painting his profeſſion. With this view, having

having ſtudied awhile under his maſter, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill*." Being, probably, unſatisfied with his own proficiency, he made the tour of Italy; where, beſides the uſual ſtudy of the remains of antiquity, and the works of the great maſters, he frequently ſpent whole days in the country about Rome and Florence, ſketching thoſe pittoreſque proſpects with facility and ſpirit. Images from hence naturally transferred themſelves into his poetical compoſitions: the principal beauties of the "Ruins of Rome" are perhaps of this kind, and the various landſcapes in the "Fleece" have been particularly admired. On his return to England, he publiſhed the "Ruins of Rome," 1740; but ſoon found that he could not reliſh a town-life, nor ſubmit to the aſſiduity required in his profeſſion: his talent indeed was rather for ſketching than finiſhing: ſo he contentedly ſat down in the country with his little fortune, painting now and then a portrait or a landſcape, as his fancy led him. As his turn of mind was rather ſerious, and his conduct and behaviour always irreproachable, he was adviſed by his friends to enter into holy orders; and it is preſumed, though his education had not been regular, that he found no difficulty in obtaining them. He was ordained by the biſhop of Lincoln; and had a law degree conferred on him.

About the ſame time he married a lady of Coleſhill, named Enſor; "whoſe grandmother," ſays he, "was a "Shakſpeare, deſcended from a brother of every body's "Shakſpeare." His eccleſiaſtical proviſion was a long time but ſlender. His firſt patron, Mr. Harper, gave him, in 1741, Calthorp in Leiceſterſhire, of eighty pounds a year, on which he lived ten years; and, in April 1757, exchanged it for Belchford in Lincolnſhire, of ſeventy-five, which was given him by lord chancellor Hardwicke, on the recommendation of a friend to Virtue and the Muſes†.

His

* This poem "is not very ac-"curately written; but the ſcenes "which it diſplays are ſo pleaſing, "the images which they raiſe ſo "welcome to the mind, and the re-"flections of the writer ſo conſonant "to the general ſenſe or experience of "mankind, that when it is once "read, it will be read again."
Dr. JOHNSON.

† Daniel Wray, Eſq. one of the deputy tellers of the Exchequer, and a Curator of the Britiſh Muſeum. For this gentleman Mr. Dyer ſeems to have entertained the ſincereſt regard. Mr. Dyer calls "good Mr. "Edwards," author of the "Canons "of Criticiſm," his particular friend; and in Savage's poems are two epiſtles to Dyer, one of them in anſwer to

His condition now began to mend. In 1752, Sir John Heathcote gave him Coningſby, of one hundred and forty pounds a year; and in 1756, when he was LL. B. without any ſolicitation of his own, obtained for him from the chancellor Kirkby on Bane, of one hundred and ten. "I was glad of this," ſays Mr. Dyer in 1756, "on ac-"count of its nearneſs to me, though I think myſelf a "loſer by the exchange, through the expence of the ſeal, "diſpenſations *, journeys, &c. and the charge of an old "houſe, half of which I am going to pull down." The houſe, which is a very good one, though deſerted by the preſent incumbent, owes much of its improvement to Mr. Dyer. His ſtudy, a little room with white walls, aſcended to by two ſteps, had a handſome window to the church-yard, which he ſtopped up, and opened a leſs that gave him a full view of the fine church and caſtle at Tateſhall, about a mile off, and of the road leading to it. He alſo improved the now-neglected garden. In May 1757, he was again in mortar; rebuilding a large barn, which a late wind had blown down, and gathering materials for rebuilding above half the parſonage-houſe at Kirkby. "Theſe," he ſays, "ſome years ago, I ſhould have call-"ed trifles; but the evil days are come; and the lighteſt "thing, even the graſshopper, is a burden upon the "ſhoulders of the old and ſickly." He had then juſt publiſhed "The Fleece," his greateſt poetical work; of which Dr. Johnſon relates this ludicrous ſtory. Dodſley the bookſeller was one day mentioning it to a critical viſitor, with more expectation of ſucceſs than the other could eaſily admit. In the converſation the author's age was aſked; and being repreſented as advanced in life, "He "will," ſaid the critic, "be buried in woollen." He did not indeed long outlive that publication, nor long enjoy the increaſe of his preferments; for a conſumptive diſorder, with which he had long ſtruggled, carried him off at length in 1758. Mr. Gough, who viſited Coningſby, Sept. 5, 1782, could find no memorial erected to him in the church, which is a very handſome building, with a lofty ſquare tower open at bottom with three high arches. Mrs. Dyer, on her huſband's deceaſe, retired to

the beautiful little poem which begins,

"Have my friends in the town, in "the gay buſy town,
"Forgot ſuch a man as John Dyer."

* He had a diſpenſation, in September 1751, to hold Belchford and Coningſby; and another, in July 1756, to hold Coningſby and Kirkby.

her

her friends in Caernarvonſhire, where ſhe is ſuppoſed to be ſtill reſident. In 1756 they had four children living, three girls and a boy. Of theſe, Sarah died ſingle. The ſon, a youth of the moſt amiable diſpoſition, heir to his father's truly claſſical taſte, and to his uncle's eſtate of three or four hundred a year in Suffolk, devoted the principal part of his time to travelling; and died in London, as he was preparing to ſet out on a tour to Italy, in April 1782, at the age of thirty-two. This young gentleman's fortune is divided between two ſurviving ſiſters; one of them married to alderman Hewitt of Coventry; the other, Elizabeth, to the Rev. John Gaunt of Birmingham. Mr. Dyer had ſome brothers, all of whom were dead in 1756 except one, who was a clergyman, yeoman of his majeſty's almonry, lived at Marybone, and had then a numerous family.

Mr. Dyer's character as a writer has been fixed by three poems, "Grongar Hill," "The Ruins of Rome," and "The Fleece;" wherein a poetical imagination perfectly original, a natural ſimplicity connected with, and often productive of, the true ſublime, and the warmeſt ſentiments of benevolence and virtue, have been univerſally obſerved and admired. Theſe pieces were put out ſeparately in his life-time; but after his death collected and publiſhed in one volume 8vo, 1761; with a ſhort account of himſelf prefixed.

EACHARD (Dr. JOHN), an Engliſh divine of great learning and wit, was deſcended of a good family in Suffolk, and born about 1636. He was carefully inſtructed in grammar and claſſical literature, and was admitted of Catharine Hall, Cambridge, May 10, 1655; B. A. 1656; fellow, June 9, 1658; M. A. 1660. In 1670, he publiſhed "The Grounds and occaſions of the contempt of "the clergy and religion inquired into. In a letter to R. "L." This pamphlet, which was publiſhed without his name, made a great noiſe, and was ſoon anſwered by ſeveral clergymen. He took the inſtances of abſurdity and nonſenſe in this letter from his father's ſermons. This piece being attacked by ſeveral writers, he publiſhed, the year after, "Some Obſervations upon the anſwer to an "enquiry into the grounds and occaſions of the contempt "of the clergy, with ſome additions. In a ſecond letter "to R. L. by the ſame author." This however was a

reply to only one of his antagoniſts: the reſt he anſwered in "Some Letters," ſubjoined to a book which he publiſhed in 1672, and intituled, "Mr. Hobbes's ſtate of nature conſidered, in a dialogue between Philautus and Timothy." This work was dedicated to Sheldon, archbiſhop of Canterbury; and was ſo well received, that the year after he publiſhed another piece againſt Hobbes, which he alſo dedicated to the ſame archbiſhop. It is intituled, "Some Opinions of Mr. Hobbes's conſidered, in a ſecond dialogue between Philautus and Timothy. By the ſame author." We do not find that Hobbes ever vouchſafed to enter the liſts with this adverſary; and indeed it is eaſy to conceive why he ſhould chuſe to decline it. He would have been puzzled how to manage him. For ſuppoſe Hobbes to have exceeded him, as he certainly did, in ſtrength of parts and ſolidity of judgement; ſuppoſe him alſo to have had the better ſide of the queſtion, which moſt will eaſily allow that he had not; yet Eachard had ſo infinitely the advantage over him, in point of wit and raillery, that he was ſure to carry the laugh againſt him, in ſpite of all his arguments.

The "Letter to R. L." and the "Dialogue between Philautus and Timothy," are the moſt eminent of his works, and were long a favourite companion both of divines and laymen. Swift ſpeaks of them with reſpect, and ſeems indeed to have read them with attention. Some outlines of the "Tale of a Tub" had even been ſaid to be traced in the writings of Eachard. But it has been obſerved of him, that he had no talent at all for ſerious ſubjects. Mr. Baker, of St. John's College, Cambridge, in a blank leaf of his copy of Dr. Eachard's "Letter to R. L." obſerves, that he went to St. Mary's with great expectation to hear him preach, but was never more diſappointed.

Upon the deceaſe of Dr. Lightfoot, who died at Ely Dec. 6, 1675, our author was choſen in his room maſter of Catharine-hall; and, the year following, created D. D. by royal mandate. He died July 7, 1697, aged 61; and was ſucceeded in his maſterſhip by Sir William Dawes, afterwards archbiſhop of York. Dr. Eachard intended to have rebuilt the whole or greateſt part of Catharine-hall; but did not live to compleat that generous deſign. He was buried in the chapel; and the inſcription on his tomb will be a laſting monument of his worth, and of the gratitude of that

that ſociety: it is printed in the ſhort account of his life prefixed to an edition of his works in 1774.

ECCARD (JOHN-GEORGE d'), a German hiſtorian and antiquary, was born at Duingen in the duchy of Brunſwick, 1670. He was the friend of Leibnitz, by whoſe intereſt he was made profeſſor of hiſtory at Helmſtad; and, after the death of Leibnitz in 1716, ſucceeded him in the chair at Hanover. Some debts, that he had contracted in this new ſituation, obliged him to quit it in 1723; and, the year after, he embraced the Catholic religion at Cologn, and retired to Wurtzbourg. It was ſurely very late in life for a ſtudious-thinking man, to make ſo capital a change in his religious ſyſtem. At Wurtzbourg he was greatly regarded, and filled with diſtinction the places of epiſcopal counſellor, hiſtoriographer, antiquary, and librarian. He died in 1730, after having been ennobled by the emperor.

His works are, 1. "Corpus Hiſtoricum Medii Ævi, a "temporibus Caroli Magni Imp. ad finem ſæculi xv. "Leipſ. 1723," 2 vols. folio. This collection, ſays the Abbé Lenglet, by one of the moſt ingenious and honeſteſt men in the Empire, is very curious and well-digeſted; a thing very rare with the German writers: and, what is ſtill more rare, he does not barely repeat what others have ſaid, but reflects from himſelf. 2. "Leges Francorum "et Ripuariorum, 1730," in fol. A collection no leſs eſteemed than the former. 3. De Origine Germanorum." Publiſhed 1750, in 4to. by Lheidius, librarian at Hanover. 4. "Hiſtoria ſtudii Etymologici linguæ Germanicæ," in 8vo. And many other pieces in Latin and German, which ſhew a profound knowledge of hiſtory.

EAGLE (MARY), a woman who lived at Little Worley, in the pariſh of Cannock in Staffordſhire. This perſon was viſited and ſeen by the curious and inquiſitive Dr. Plott, in the latter end of the laſt century, on account of her being famous for extraordinary quantities of milk in her breaſts. This learned author atteſts, from his own knowledge, that ſhe could draw two quarts of milk from her breaſts every day, beſides what her child ſucked, with which ſhe could have made two pounds of butter a week, ever ſince ſhe was brought-to-bed; which was about five months when the doctor ſaw her. He reports an inſtance of the like nature from Borellus, in one Mary Caron, a

Plott's Hiſt. of Staffordſhire.—Borelli Hiſtor. & Obſervat. medico-phyſic. Cent. iii. Obſervat. 82.

taylor's wife, of Bologne, who could afford milk enough every day for the nurſing of two children, and make butter beſides: which ſhe did, at the earneſt requeſt of a certain apothecary, who uſed it as a great noſtrum againſt conſumptions.

EBIONITES, heretics, ſo called from Ebion, who lived about 72, and againſt whom, as ſome ſay, St. John wrote his goſpel. Others are of opinion, that they did not derive their name from the head of their ſect, but from the Hebrew word Ebion, which ſignifies a poor deſpicable man, becauſe they had low and diſhonourable ſentiments of our bleſſed Saviour. Irenæus, in deſcribing the hereſy of the Ebionites, takes no notice of Ebion: and the ſilence of this father, together with the teſtimonies of Euſebius and Origen, would incline one to ſuſpect, that Ebion is only an imaginary name, or might poſſibly belong to Cerinthus. For Epiphanius, ſpeaking of Ebion, tells the ſame ſtory of him that is told of Cerinthus, viz. that of St. John's haſtening out of the bath when Cerinthus came in, for fear the building ſhould fall upon him; and aſſures us alſo of his preaching in Paleſtine and Aſia, which likewiſe agrees with Cerinthus's hiſtory.

Epiphan. Hær. 19 & 30. Iren. l. i. c. 26. Euſeb. l. iii. Origen contra Celſ. l. ii. Iu gins de Hæreſ. l. i.

The Ebionites maintained, that Jeſus Chriſt was only a meer man, deſcended from Joſeph and Mary. They received no other goſpel than that of St. Matthew, which they had in Hebrew, but very maimed and interpolated; and this they called the Goſpel according to the Hebrews. They rejected the reſt of the New Teſtament, and eſpecially the epiſtles of Paul, looking upon this apoſtle as an apoſtate from the law: for they held, that every body was obliged to obſerve the Moſaic law. They made Saturday and Sunday equal holidays: they bathed themſelves every day like the Jews, and worſhiped Jeruſalem as the houſe of God. They called their meetings ſynagogues, and not churches; and celebrated their myſteries every year with unleavened bread. They received the Pentateuch for canonical ſcripture, but not all of it. They had a veneration for the old patriarchs, but deſpiſed the prophets. They made uſe of forged Acts of the apoſtles, as St. Peter's Travels, and many other apocryphal books; and at laſt they united with the Helſeſaites.

Iren. l. iii.

ECCHELLENSIS (ABRAHAM), a learned Maronite, and profeſſor of the oriental languages at Rome. While

While he was there, he was pitched upon by the great duke Ferdinand II. to tranſlate, out of Arabic into Latin, the fifth, ſixth, and ſeventh books of Apollonius's Conics; and was aſſiſted in the tranſlation by John Alphonſus Borelli, a famous mathematician, who added a commentary to it. It was printed at Florence, with Archimedes's book "De aſſumptis," in 1661. But before this he had been at Paris, upon the invitation of his countryman Gabriel Sionita, to be a coadjutor with him in that magnificent work of the Polyglott Bible, publiſhed by Mr. Le Jay: and it was he who furniſhed the Arabic and Syriac text of the book of Ruth with the Latin verſion. Sionita and Ecchellenſis at laſt quarrelled: and to ſuch a degree, that it gave great ſcandal. Ecchellenſis had alſo a quarrel with Flavigny, who wrote two letters againſt this edition of the Bible, and afterwards a third, in which he applies to Ecchellenſis theſe words of St. Matthew, "Quid vides "feſtucam in oculo fratris tui, & trabem in oculo tuo non "vides? Why ſeeſt thou a mote in thy brother's eye, and "beholdeſt not a beam in thine own eye?" vii. 3. By an accident in the printing of this laſt letter, the firſt o in the word 'oculo' was dropped out, which converted the ſacred text into a moſt obſcene meaning. This error was objected to Flavigny by Ecchellenſis in terms of the higheſt reproach, as if he had deſignedly been prophane upon the words of Scripture; and it is ſaid to have created him ſo much vexation, that he could not ſpeak of it with patience for thirty years after. Ecchellenſis was recalled from France, by the congregation De propaganda fide, to aſſiſt in tranſlating the Scriptures into Arabic, in which he was employed in 1652. He died at Rome in 1664.

ECHARD (LAURENCE), an Engliſh hiſtorian and divine, was born at Baſſam near Beccles in Suffolk, about 1671, and was a near relation of Dr. John Eachard, mentioned in a preceding article; "ſo near a one, he ſays, "that he could not give a juſt character of that excellent "perſon, without being ſuſpected of partiality and affec-"tion." He was the ſon of a clergyman, who, by the death of an elder brother, became poſſeſſed of a good eſtate in that county; and, after having been properly educated in ſchool-learning, he was ſent to Chriſt-college in Cambridge, where he took the degree of B. A. 1691, and M. A. 1695. He afterwards went into holy orders, and was preſented to the livings of Welton and Elkinton in Lincolnſhire; History of England, ad ann. 1675.

colnſhire; where he ſpent above twenty years of his life, and diſtinguiſhed himſelf by the following works. In 1706, he publiſhed in one volume, folio, "An hiſtory of "England, from the firſt entrance of Julius Cæſar and "the Romans to the end of the reign of king James I." A ſecond edition of this volume was publiſhed in 1718; in which year came out his ſecond and third volumes, which carry his hiſtory down to the concluſion of the reign of James II. and of the eſtabliſhment of William and Mary. This work was attacked by Dr. Edmund Calamy, in a letter to the author, dated Oct. 20, 1718. The
P. 8. doctor obſerves, that when he took Mr. Echard's works into his hands, he was rather prejudiced for than againſt him, and looked upon him as well qualified to draw up ſuch a work; and that, when he read over the whole, he was ſo little inclined to detract from him, that he could freely ſay a great deal in his commendation. "The clear-"neſs of your method," ſays he, "and the perſpicuity of "your language, are two very great excellences, which I "admire. I am ſingularly pleaſed with the refreſhing di-"viſion of your matter, and the chronological diſtinction "of the ſeveral parts of your hiſtory. I neither make "any objections againſt the form of it as irregular and "diſproportionate, nor the general method as intricate "and confuſed, nor the colouring as weak and unaffect-"ing, nor the ſtyle as mean, flat, or inſipid." Dr. Calamy has excepted to nothing of this kind, the purpoſe of his letter being, as he tells us in the title of it, "to de-"fend the true principles of the Revolution; to vindicate "the Whigs and Diſſenters; to clear ſeveral perſons of "diſtinction from aſperſions; and to rectify a number of "hiſtorical miſtakes." The doctor tells us, that he eſteems the firſt volume much the beſt of the three. This hiſtory was alſo ſeverely animadverted on by John Oldmixon, in his "Critical hiſtory of England," and in his "Hiſtory of England during the reigns of the royal houſe "of the Stuarts." There is an epigram in the firſt volume of the collection of poems publiſhed by Dodſley, upon the hiſtories of Eachard and Burnet; which we will inſert in this place, becauſe it gives no improper idea of both theſe hiſtoriographers:

"Gil's hiſtory appears to me
"Political anatomy,
"A caſe of ſkeletons well done,
"And malefactors every one.

"His

" His ſharp and ſtrong inciſion pen
" Hiſtorically cuts up men,
" And does with lucid ſkill impart
" Their inward ails of head and heart.
" Laurence proceeds another way,
" And well-dreſs'd figures does diſplay:
" His characters are all in fleſh,
" Their hands are fair, their faces freſh;
" And from his ſweetening art derive
" A better ſcent than when alive;
" He wax-work made to pleaſe the ſons,
" Whoſe fathers were Gil's ſkeletons."

Echard wrote alſo " A general eccleſiaſtical hiſtory, " from the nativity of our bleſſed Saviour to the firſt eſta- " bliſhment of Chriſtianity by human laws, under the " emperor Conſtantine the Great." This work has paſſed through ſeveral editions in different ſizes, and is recommended by the learned Prideaux as " the beſt of its kind " in the Engliſh tongue." He was the author likewiſe of ſome ſmaller productions, as, " A hiſtory of the revolu- " tion, and the eſtabliſhment of England in the year " 1688. Introduced by a neceſſary review of the reigns " of king Charles and king James the Second, 1725," 8vo. An Engliſh tranſlation of Plautus and Terence: a " Gazetteer, or Newſman's Interpreter;" and a piece intituled, " Maxims extracted from archbiſhop Tillotſon's " works." Connexion, &c. vol. iii. p. 658.

He was made a prebendary of Lincoln; and, in 1712, inſtalled archdeacon of Stowe. He was preſented by George I. to the livings of Rendleſham, Sudborn, and Alford, in Suffolk; at which places he lived about eight years in a continued ill ſtate of health. Being adviſed to go to Scarborough for the waters, he got as far as Lincoln, but, declining very faſt, was unable to proceed farther: and there, going to take the air, he died in his chariot, Auguſt 16, 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the Antiquarian Society at London. He married two wives, but had no children by either.

ECKIUS (JOHN), a learned divine, and profeſſor in the univerſity of Ingoldſtadt, was born in Suabia in 1483. He is memorable for the oppoſition he gave to Luther, Melanchthon, Caroloſtadius, and other leading Proteſtants in Dupin, &c.

in Germany; and for his diſputes and writings againſt them in defence of his own communion. In 1518, he diſputed with Luther at Leipſic about the ſupremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time, even the Lutherans are ready to grant, that he acquitted himſelf as well as a man could do in the ſupport of ſuch a cauſe. He diſputed the year after againſt Caroloſtadius about free will. He appeared at the diet of Augſburg in 1538, where he argued againſt the Proteſtant confeſſion; and in 1541, he diſputed for three days with Melancthon and other divines at Worms, about the remaining of original ſin after baptiſm. This conference, by the emperor's command, was adjourned to Ratiſbon; where he diſſented again from Pflug and Gropper, with reference to the articles of union. He was in a manner at the head of all the public diſputes, which the Roman-catholics had with the Lutherans and Zwinglians. He wrote a great many polemical tracts; and among the reſt, a manual of controverſies, in which he diſcourſes upon moſt of the heads conteſted between the Papiſts and Proteſtants. This book was printed at Ingoldſtadt in 1535. He wrote another tract againſt the articles propoſed at the conference at Ratiſbon, printed at Paris in 1543. He wrote likewiſe two diſcourſes upon the ſacrifice of the maſs; more controverſial pieces; an expoſition upon the prophet Haggai; and ſeveral homilies. Upon the whole, he was a perſon of uncommon parts, uncommon learning, and uncommon zeal; qualities which would have made any party glad to call him their own. He died at Ingoldſtadt, in 1543, aged 60 years.

EDMONDES (Sir THOMAS, Knt.), was the ſon of Thomas Edmondes, head cuſtomer of the port of Fowey, in Cornwall, and of Plymouth in Devonſhire; at which place he was born about 1563. We are in the dark with regard to the place of his education: but Sir Thomas Edmondes, comptroller of the houſhold to queen Elizabeth, introduced him to court; and he was initiated into public buſineſs, under that accompliſhed ſtateſman Sir Francis Walſingham. Through his recommendation he was employed by the queen in ſeveral embaſſies, in which he was found truſty and ſufficient, and acquitted himſelf of every thing committed to his charge, to her ſatisfaction. We have, in him, a remarkable inſtance of her parſimony; for when he was appointed her reſident at the court of France,

France, his ſalary was but twenty ſhillings a day; and this allowance was ſo ill paid, or ſo inſufficient for his ſubſiſtence, that he was obliged to repreſent, in the moſt pathetic terms, his diſtreſs. In a letter to the lord treaſurer, after ſaying how much he was indebted to one Mr. Smith's charity and pity, who had not only lent him, but alſo given him extraordinary credit for money, he adds, "It is to "many known the poor life I do here lead, under the "burden of this heavy expence, far above my power to "bear; proteſting to your lordſhip, in the faith of a "chriſtian, ſuch to be my preſent miſery, as I have not "the means wherewith to put a good garment on my "back, to appear in honeſt company." To make him ſome amends, however, or to requite ſome acceptable ſervice he had done, ſhe made him a grant of the office of ſecretary for the French tongue. Birch's Hiſtorical View of his Negociations, p. 11, 12.

When Sir Henry Neville was appointed ambaſſador to the French court, he was recalled; and ſoon after ſent to Bruſſels, to archduke Albert, governor of the Netherlands, with inſtructions to treat of a peace, and was alſo one of the commiſſioners for the treaty of Bologne. About this time he was appointed one of the clerks of the privy council; and, in 1601, was ſent to the French king, to complain of the many acts of injuſtice committed by his ſubjects againſt the Engliſh merchants. He was kinghted by James I. and was employed by that prince in the moſt important negociations of his reign. He obtained from him a reverſionary grant of the office of clerk of the crown; and, in 1616, was made comptroller of the king's houſhold, and a privy counſellor. He was choſen one of the repreſentatives for the borough of Wilton, though he was then abſent and ambaſſador at Bruſſels, in the parliament which was prevented from meeting by the diſcovery of the gun-powder-plot; about which he ſent the miniſtry ſeveral notices, which he learned at Bruſſels. An. 1598.

In 1618, he was advanced to the place of treaſurer of the houſhold. In the firſt and ſecond parliaments of Charles I. he was elected a repreſentative for the univerſity of Oxford; in which he made ſome ſpeeches which are printed, and, as David Lloyd obſerved, angered the faction with his principles. In 1629, he was commiſſioned to go ambaſſador to the French court, to carry king Charles's ratification, and to receive Lewis the XIIIth's oath for the performance of the treaty of peace lately concluded between them. With this honourable commiſſion he cloſed all his foreign Ephemeris Parliamentaria, fol. Lond. 1654. p. 30.

foreign employments; and after having enjoyed, for about ten years, an honourable and peaceful retreat, died in 1639. He was a man of uncommon penetration and indefatigable induſtry; of a firm and unſhaken reſolution in the diſcharge of his duty, beyond the influence of terror, flattery, or corruption; and a zealous ſupporter of the proteſtant intereſt in his negociations at the French court.

Peck's Deſid. Cur. V. 2. B. 14. p. 18. Biog. Brit.

Lloyd ſays, he uſed to puzzle the catholics about ſix records. 1. "The original of Conſtantine's grant of Rome "to the Pope." 2. "St. Mark's grant of the Adriatic "Gulph to Venice." 3. "The Salique law in France." 4. "The inſtrument whereby king John paſſed away Eng-"land to the Pope." 5. "The letter of king Lucius." And, 6. "The ordinal of the conſecration at the Nag's-"head.

The French court dreaded his experience and abilities; and, as appears from letters of their miniſters to their ambaſſadors in England, uſed all means to procure him to be employed elſewhere. "Whoever, ſays one of them, can "underhand divert this ſtroke, will, in my opinion, do "good ſervice; but I would not openly oppoſe the ap-"pointment of him, for if it does not ſucceed, it will only "ſerve to exaſperate *the little man*, who has ſpirit and "courage enough."

Lettres à Mon. de la Boderie, edit. Amſterd. 8vo. 1733. tom. 1. p. 297, &c.

His letters and papers, in 12 vols. folio, were once in the poſſeſſion of ſecretary Thurloe, and afterwards of lord Somers. Several of them, together with abſtracts from the reſt, were publiſhed by Dr. Birch, in a book intituled, "An Hiſtorical View of the Negotiations between the "Courts of England, France, and Bruſſels, from the "year 1592 to 1617. 1749." 8vo. There are alſo ſeveral letters of his in the three volumes of "Memorials of Af-"fairs of State, publiſhed by Edm. Sawyer, Eſq; Lond. "1725."

EDWARDS (RICHARD), a very early Engliſh writer, was born in Somerſetſhire, 1523; admitted of Corpus Chriſti College, Oxford, 1540; and elected ſtudent of Chriſt-Church, at its foundation by Henry VIII, 1547. In the beginning of queen Elizabeth, he was made a gentleman of her chapel, and teacher of muſic to the children of the choir. He is almoſt one of our firſt dramatic writers, having left behind him three pieces; the earlieſt of which is dated in 1562. He was eſteemed an excellent poet, and an excellent muſician. He wrote ſe-

Wood, &c.

veral

veral poems, which were publiſhed after his death, together with ſome of other authors, in a collection intituled, "A Paradiſe of Dainty Deviſes, 1578." He died in 1566, much lamented; eſpecially by his aſſociates in Lincoln's Inn, of which ſociety he was a member. When he was in the extremity of his laſt ſickneſs, he wrote a poem upon the occaſion, which was eſteemed a good piece: it is intituled, "Edwards's Soulknil; or, The Soules Knell."

EDWARDS (THOMAS), an Engliſh divine, was educated in Trinity-college, Cambridge; where he took a bachelor of arts degree in 1605, and a maſter's in 1609. We learn from Wood, that he was alſo incorporated maſter of arts at Oxford in July 1623. Where, and what his preferments were, we do not find: but we learn from himſelf, that, though he conformed, yet he was always a Puritan in his heart. Take his own remarkable account of the matter: "I never had," ſays he, "a canonical coat, "never gave a penny towards the building of Paul's, took "not the canonical oath, declined ſubſcription for many "years before the parliament, though I practiſed the old "conformity; would not give *ne ovolum quidem* to the "contributions againſt the Scots, but diſſuaded other mi-"niſters; much leſs did I yield to bow to the altar, and "at the name of Jeſus, or adminiſter the Lord's-ſupper at "a table turned altarwiſe, or bring the people up to rails, "or read the book of ſports, or highly flatter the arch-"biſhop in an epiſtle dedicatory to him, or put articles "into the high-commiſſion-court againſt any; but was "myſelf put into the high-commiſſion-court, for preach-"ing a ſermon at Mercers-chapel, on a faſt-day in July "1640, againſt the biſhops and their faction; ſuch a free "ſermon, as I believe never a ſectary in England durſt to "have preached in ſuch a place and at ſuch a time." Athen. Ox.

He exerciſed his miniſtry, chiefly as a lecturer, at Hertford, and at ſeveral places in and about London; and was ſometimes brought into trouble for oppoſing the received doctrines, or not complying duly with the forms of the eſtabliſhed church. When the long parliament declared againſt Charles I, our author embarked himſelf, with wife, children, eſtate, and all that was dear to him, in the ſame ſhip with them; and by all his actions, ſermons, prayers, praiſes, and diſcourſes, earneſtly promoted their intereſt. But when the Independent party began to appear, and eſpecially to be uppermoſt, he became as furious againſt them, Gangræna, part I. p. 75. 1646, 4to. 2d edit.

as he had been againſt the Royaliſts; and oppoſed them with great virulence both by writing and acting. The ſeveral pieces he publiſhed againſt them, are as follows: 1. "Reaſons againſt the Independent government of particular congregations, &c. 1641." 4to. This was anſwered the ſame year by a woman, named Catharine Chidley. 2. "Antapologia: or, a full anſwer to the apologetical narration of Mr. Goodwin, Mr. Nye, Mr. Symſon, Mr. Burroughs, Mr. Bridge, members of the aſſembly of divines: wherein are handled many of the controverſies of theſe times. 1644." 4to. The chief deſign of this work we learn from himſelf, in the preface to it: "This Antapologia, ſays he, I here recommend to you "for a true glaſs to behold the faces of Preſbytery and Independency in, with the beauty, order, and ſtrength of "the one; and the deformity, diſorder, and weakneſs of "the other." 3. "Gangræna; or, a catalogue and diſcovery of many of the errors, hereſies, blaſphemies, and "pernicious practices of the ſectaries of this time, vented "and acted in England in theſe four laſt years, &c. 1645." 4to. 4. "Gangræna: part the ſecond, 1646." 4to. 5. "Gangræna: part the third." The errors, hereſies, and blaſphemies, he particularly takes notice of, in theſe three parts of his Grangræna, are by him referred to ſixteen heads or ſorts of ſectaries; viz. Independents, Browniſts, Chiliaſts or Millenaries, Antinomians, Anabaptiſts, Manifeſtarians or Arminians, Libertines, Familiſts, Enthuſiaſts, Seekers and Waiters, Perfectiſts, Socinians, Arians, Antitrinitarians, Antiſcripturiſts, Sceptics, and Queſtioniſts, who queſtion every thing in matters of religion; namely, all the articles of faith, and firſt principles of the Chriſtian religion, holding nothing poſitively or certainly, ſaving the doctrine of pretended liberty of conſcience for all, or liberty of propheſying. 6. "The "caſting down of the laſt and ſtrongeſt hold of Satan; or, "a treatiſe againſt toleration. Part 1. 1647." This was written when the Independents, by means of a toleration, were for working themſelves into all places of truſt. 7. "Of the particular viſibility of the church." 8. "A "treatiſe of the civil power in eccleſiaſticals, and of ſuſpen-"ſion from the Lord's-ſupper."

Gangræna, p. 1. p. 16.

The time and place of Mr. Edwards's death are unknown: as for his character, he profeſſes himſelf "a plain, "open-hearted man, who hated tricks, reſerves, and de-"ſigns; zealous for the aſſembly of divines, the Directory,

" the uſe of the Lord's-prayer, ſinging of pſalms, &c. and " ſo earneſt for what he took to be the truth, that he was " uſually called in Cambridge Young Luther."

Gangræna, part i. p. 41. part iii. p. 41, 147.

EDWARDS (Dr. JONATHAN), an Engliſh divine, who diſtinguiſhed himſelf chiefly by his writings againſt the Socinians. We thought it our duty to mention him in this work, as a man ſomewhat known in his day; otherwiſe we have nothing more to ſay of him than juſt what we learn from Mr. Wood, namely, that he was of Jeſus-college in Oxford, that he took his degrees in the regular way, and that, in 1686, he was elected principal of his college, upon the promotion of Dr. Lloyd to the ſee of St. David. His writings ſhew him to have been a man of parts and learning, but at the ſame time a warm and bigoted zealot.

Faſti Oxon. vol. ii.

EDWARDS (GEORGE), the father of all ornithologiſts, was born at Stratford in Suſſex, April 3, 1694. Being deſigned for buſineſs, he was put apprentice to a tradeſman in Fenchurch-ſtreet, London; but, happening upon ſome books of natural hiſtory, ſculpture, painting, aſtronomy, and antiquities, he loſt all taſte for the ſhop, and devoted himſelf to quite different objects. On the expiration of his apprenticeſhip, he conceived a deſign of travelling into foreign countries: in 1716 he viſited Holland, and two years after made a voyage to Norway. He contemplated the natural furniture of this curious region; and, what is worthy of attention, experienced in this almoſt barbarous country an hoſpitality not to be found in general among people, who reckon themſelves civilized and polite. He viſited other countries, for the ſame purpoſe of contemplating whatever is curious in nature and art; and, on his arrival in England, ſat cloſely down to his favourite ſtudy of natural hiſtory, which he cultivated with ſuch ſucceſs, as to become greatly diſtinguiſhed. In 1733, recommended by Sir Hans Sloane, he was choſen librarian of the college of Phyſicians, and had apartments in the college. He was eſteemed one of the moſt eminent ornithologiſts in this or any country. He publiſhed four volumes in 4to. of the "Hiſtory of Birds," in the years 1743, 1747, 1750, 1751; and three more volumes in 4to. under the title of "Gleanings of Natural Hiſtory," in 1758, 1760, 1764 [A]. Thus, after a long ſeries of years,

Life written by Mr. Robſon, from anecdotes communicated by Mr. Edwards.

[A] The Linnæan Index, his papers from the Philoſophical Tranſactions.

the moſt intenſe application, and a correſpondence in every quarter of the world, he concluded a work, which contains engravings and deſcriptions of more than 600 ſubjects in natural hiſtory, not before deſcribed or delineated. At the end of the work is a remarkable petition of the author, which we think it right to inſert as ſomewhat curious. "My petition to God (if petitions to God are not "preſumptuous) is, that he would remove from me all "deſire of purſuing natural hiſtory, or any other ſtudy; "and inſpire me with as much knowledge of his divine "nature, as my imperfect ſtate is capable of: that I may "conduct myſelf, for the remainder of my days, in a "manner moſt agreeable to his will, which muſt conſe-"quently be moſt happy to myſelf. What my condition "may be in futurity, is known only to the wiſe Diſpoſer "of all things: yet my preſent deſires are (perhaps vain "and inconſiſtent with the nature of things) that I may "become an intelligent ſpirit, void of groſs matter, gra-"vity and levity, endowed with a voluntary motive pow-"er, either to pierce infinitely into boundleſs etherial "ſpace, or into ſolid bodies; to ſee and know how the "parts of the great univerſe are connected with each "other, and by what amazing mechaniſm they are put "and kept in regular and perpetual motion. But, oh "vain and daring preſumption of thought! I moſt hum-"bly ſubmit my future exiſtence to the ſupreme will of "the One Omnipotent."

Mr. Edwards died July 23, 1773, in his eighty-firſt year: after having been made fellow of the Royal and Antiquarian Societies of London; and alſo a member of many of the academies of ſciences and learning in different parts of Europe [B].

with the plates relative to theſe ſubjects, all new engraved, were publiſhed by Mr. Robſon in 1776, in a proper ſize to bind with his other works. To the Linnæan Catalogue is prefixed a letter addreſſed to Mr. Robſon from Linnæus himſelf, wherein he concludes, "Evolvi immortale opus Ed-"wardi, adpoſui raptim meas no-"menclaturas ad mandatum tuum; "tibi fauſta omnia adprecor."

[B] See ſeveral more minute particulars of Mr. Edwards in the Anecdotes of Mr. Bowyer by Nichols.

From authentic information.

EDWARDS (THOMAS), a polite gentleman and elegant writer, poſſeſſed a ſmall paternal eſtate at Pitzhanger in Middleſex, where he reſided till his purchaſe at Turrick in Bucks; and was the laſt of his family, as appears by his 5th Sonnet in Dodſley's Collection of Poems, vol. ii. p. 326, where he pathetically laments the loſs of four

four brothers and as many ſiſters. His education was at a private ſchool, nor was he ever a member of either of the univerſities. He ſtudied the law at Lincoln's Inn, and was called to the bar (his father was of that profeſſion) though diſcouraged from the practice of the law by a remarkable heſitation of ſpeech. He ſpent the latter part of his life at Turrick; died on a viſit to his friend Mr. Richardſon at Parſon's Green, unmarried; and was buried in the church-yard of Elleſborough in Buckinghamſhire, with the following inſcription:

Under this ſtone are depoſited the remains of
THOMAS EDWARDS, Eſq. of Turrick in this pariſh,
where he ſpent the laſt ſeventeen years
of a ſtudious, uſeful life.
He was ſincere and conſtant in the profeſſion and
practice of Chriſtianity, without narrowneſs or ſuperſtition;
ſteadily attached to the cauſe of liberty,
nor leſs an enemy to licentiouſneſs and faction;
in his poetry ſimple, elegant, pathetic;
in his criticiſm exact, acute, temperate;
affectionate to his relations, cordial to his friends,
in the general commerce of life obliging and entertaining.
He bore a tedious and painful diſtemper with a patience
which could only ariſe from a habit of virtue and piety;
and quitted this life with the decent unconcern of one
whoſe hopes are firmly fixed on a better.
He died on the 3d day of January MDCCLVII, aged LVIII;
and this ſtone is inſcribed to his memory,
with the trueſt concern and gratitude,
by his two Nephews and Heirs,
Joſeph Paice and Nathaniel Maſon.

Mr. Edwards was equally diſtinguiſhed for his genius and the goodneſs of his heart. His "Letter to the author "of a late Epiſtolary Diſſertation addreſſed to Dr. "Warburton," 8vo; and his "Canons of Criticiſm," firſt printed in 1747 under the title of "A Supplement "to Dr. Warburton's Shakſpeare," 8vo. did him great credit both as a critic and as a ſcholar, and of courſe provoked the vengeance of Dr. Warburton, which he wreaked very illiberally in a note on the Dunciad (iv. 567); of which Mr. Edwards was more ſuſceptible than the circumſtance required. The gentleman, whoſe aſſiſtance Mr. Edwards acknowledges in the preface, was Mr. Roderick, fellow of Magdalen college in Cambridge, and of the Royal and

Antiquarian Societies. He died July 20, 1756, not long before his friend, bequeathing to him ſuch of his papers as related to the "Canons of Criticiſm." Thirteen ſonnets by Mr. Edwards are printed in Dodſley's Collection, eight in Pearch's, and four in Nichols's. Forty-nine appear in the laſt edition of his "Canons of Criticiſm," 1765. He was alſo author of a pretty jeu d'eſprit, called "The Trial of the letter ϒ, alias Y," which is printed with his "Canons of Criticiſm." A beautiful ode was addreſſed to him by Miſs Mulſo, now Mrs. Chapone, to which he replied in as elegant a ſonnet. Dr. Akenſide alſo addreſſed an ode to him.

EGERTON (THOMAS), an eminent and learned lawyer, and chancellor of England in the reign of James I. was the natural ſon of Sir Richard Egerton, of Ridley in Cheſhire, and born in that country about 1540. He was educated in Brazen-noſe-college, Oxford, of which he was entered a commoner in 1556. He continued there three years, and laid a good foundation of ſolid learning; after which he removed to Lincoln's Inn, and made ſuch a progreſs in the ſtudy of the law, that he became at length an eminent counſellor. In 1591 he was made ſolicitor-general by queen Elizabeth, and ſoon after choſen Lent-reader of the ſame inn. In 1592 he was made attorney-general, and afterwards knighted; two years after, maſter of the Rolls; and two years after that, keeper of the great ſeal; in which office he continued during the remainder of Elizabeth's reign. July 21, 1603, he was advanced to the dignity of a baron, by the title of Elleſmere; and on the 24th made chancellor of England. Nov. 1616 he was elected chancellor of the univerſity of Oxford, and advanced the ſame year to the dignity of viſcount Brackley. He enjoyed theſe laſt honours but a very ſhort time; for the ſame year alſo, upon the 15th of March, he died at York-houſe in the Strand, and was carried to Dodleſton in Cheſhire to be buried. His health declined through age a conſiderable time before his death; and not long before, weary of his office, as being unable to diſcharge the duties of it, he deſired the king's leave to retire. Upon which the king ſent ſecretary Winwood to him for the ſeal, with this meſſage, That himſelf would be the under-keeper, and not diſpoſe of it while his lordſhip lived to bear the name of chancellor. His poſterity now enjoy a large eſtate, with the title of duke of Bridgewater.

Athen. Oxon.

water. Wood ſays, "he was a moſt grave and prudent "man, a good lawyer, juſt and honeſt; of ſo quick an "apprehenſion alſo and profound judgement, that none of "the bench in his time went beyond him." There was Ibid.
publiſhed of his, in 1609, "A ſpeech made in the Ex-"chequer-chamber touching the Poſtnati:" and in 1651, "Certain obſervations concerning the office of lord-"chancellor." He left alſo four manuſcripts "of choice "collections," ſays Wood, "and fit to be printed, con-"cerning, 1. The prerogative royal. 2. The privileges "of parliament. 3. Proceedings in Chancery; and, 4. "The power of the Star-chamber."

EGINHART, ſecretary to the emperor Charles the Great, was a German; and is the moſt ancient hiſtorian of that nation. He wrote very well for a man of the ninth century; which has made ſome critics think, that the perſon, who firſt publiſhed this author, poliſhed his ſtyle a little; but this conjecture is overthrown by the ancient manuſcripts. He was extremely dear to the emperor Charles; and in 806, was ſent by him upon an embaſſy to Rome, to have his will ſigned by pope Leo III. In 814, Charles died; and Eginhart, weary of a court life, retired, and became ſucceſſively governor of ſeveral abbeys. Imma, his wife, and he parted by mutual conſent, upon his aſſuming the eccleſiaſtical character, but ſtill retained the warmeſt affection for each other; and when Imma died, as ſhe did in 836, Eginhart was pierced with the utmoſt grief. Though he retired from court upon the death of Charles, yet he did not decline the tuition of Lotharius, the ſon of Lewis, who ſucceeded Charles, which was committed to him in 817. When he died is not mentioned. He wrote "The Life of Charles; Annals "of the acts of king Pepin, Charles the Great, and "Lewis, from 741 to 829;" and other works, eccleſiaſtical as well as hiſtorical. The beſt edition of Eginhart's life of Charles, for it has been printed ſeveral times, was publiſhed at Utrecht in 1711, with an account of him prefixed by the editor. Cave, Hiſt. Liter. t. ii. p. 13.

We muſt not omit the moſt memorable circumſtance of his life; which, although it has indeed been thought fabulous by ſome, yet appeared to others to ſtand upon very good evidence, and to have nothing in it unworthy of belief. It relates to his wife Imma, and to his manner of obtaining her; and is recorded in the Chronicon Laureſhamenſe,

menſe, publiſhed by Freher among the Rei Germanicæ Scriptores, and aſcribed by ſome, though in all probability falſely, to Eginhart himſelf. Imma, it muſt be known, was Charles the Great's daughter; to whoſe eſteem and favour Eginhart recommended himſelf ſo effectually, that he became at length moſt dearly beloved by her. Their love increaſed daily; but they dreaded the conſequences, for which reaſon they durſt not engage in too great familiarities. At length Eginhart, no longer able to keep under the violence of his paſſion, reſolved upon a bold action. One night he crept into the apartment of the princeſs, knocked ſoftly at her door, and was admitted into her chamber, as a man who had ſomething to ſay to her by the emperor's order: but his topic was love; and he obtained, in ſhort, whatever he could wiſh. He deſigned to retire before the break of day; but perceived, that, whilſt he had been enjoying himſelf with Imma, it had ſnowed very much. Fearing therefore, leſt the print of his feet ſhould betray him, he applied to the princeſs; who, after much conſultation, offered at length to take her lover upon her ſhoulders, and to carry him to the other ſide of the ſnow. The emperor had paſſed the whole night without ſleeping; and the chronicle ſays, it was ſuppoſed that this want of ſleep happened by a particular direction of providence. He roſe very early, and looking out of the window, he ſaw his daughter, who could hardly walk under her burden, and who, after ſhe had ſet it down, made all the haſte ſhe could back again. Moved with grief and admiration, he diſſembled for the preſent; but afterwards, calling a council, he reſolved, after ſome deliberation, to marry the lovers together, and to ſettle upon them a fine eſtate in land. He did ſo; and therefore acted very unlike the emperor Auguſtus, who is thought to have baniſhed Ovid, becauſe he believed him to be too much favoured by his grand-daughter Julia.

EGNATIUS (John Baptist), an eminent and learned man, was born at Venice, of creditable but poor parents, in 1473. He was a diſciple of the famous Politian, who contributed ſo much to the revial of polite literature in Italy; and, after he was grown up, taught it himſelf with great reputation at Venice. He was ſo ſerviceable to the youth, that, when in his old age he deſired to be diſcharged from his functions, he was not permitted, becauſe of the detriment it would be to the ſtudents. At length

length he was releaſed; when the commonwealth of Venice conferred on him this glorious teſtimony of the ſenſe they had of his great learning and virtue, that though he was diſcharged from his employment, and did not teach and read lectures any longer, yet the ſame yearly ſtipend, which he had always enjoyed, ſhould be continued to him; and, by a decree of the council of ten, it was ordered, that his eſtate ſhould be free from all kinds of taxes. The works he publiſhed, which are numerous, give an imperfect notion of his merit: for, as odd as it may ſeem, the reverſe uſually happening among ſcholars, he ſpoke much better than he wrote, and ſhewed his excellent memory and extenſive learning much more in his lectures and converſations, than in his books. Sebaſtianus Conradus, who was one of his ſcholars, relates this of him, in the beginning of his book "In quæſtura"; and adds the following curious particular to confirm it. Egnatius delivering once an oration, which he had learnt by heart, was juſt going to finiſh, when he ſaw the pope's nuncio coming in. He began his diſcourſe again, and repeated in other words what he had already ſaid, but with much greater eloquence than he had done the firſt time; upon which his friends adviſed him not to write his orations for the future. The ſame Conradus, in the place referred to above, tells us, that "what has been ſaid of Lucullus, may be ſaid of Egnatius. "This great man had almoſt a divine memory: whatever he had read or heard he could relate by heart, and "in a very agreeable manner, to thoſe who deſired to know "it from him. And as he applied himſelf to know every "thing with the utmoſt diligence, ſo, whatever queſtion "came to be propoſed, he could, like Gorgias, treat of it "at length, and uſed to do it: for he diſcourſed upon the "civil law prudently, upon geography, aſtronomy, and "the manners of different nations learnedly, upon poetry "divinely, upon philoſophy wiſely, and upon religion "piouſly. If any perſon deſired him to diſcourſe of things "relating to any of theſe branches of literature, or to "hiſtory and rhetoric, he did it willingly, and kindly, and "eloquently, and fully. So that, beſides the young "ſtudents, of whom there was always a great number at "Egnatius's houſe, ſeveral of the moſt noble and eminent "ſenators uſed to go to him almoſt every day, to confer "with him upon the moſt weighty affairs; for which reaſon his houſe might truly be ſtyled the oracle of the commonwealth." Egnatius was as commendable for his

Bayle's Dict. Art. EGNATIUS, not. C.

In quæſtura, p. 3.

virtue as for his learning; and his good morals were an honour to the eccleſiaſtical function, to which he had devoted himſelf; though a letter was publiſhed after his death, which charged him, but injuriouſly, as it is aſſerted, with want of religion. He died at Venice in 1553; and left his eſtate and fine library to three illuſtrious families. "By his laſt will," ſays Thuanus, "he made three patri-"cian families his heirs, namely, thoſe of Molino, Laure-"dano, and Bragadeno. The chief of his eſtate con-"ſiſted in a large library, which was well furniſhed with "medals of gold, ſilver, and braſs, and with other an-Hiſt. l. xii. "tiques." From this we may conclude with probability, that he never was married; but with certainty, as we ſhould think, that he left no children.

ELICHMAN (JOHN), a native of Sileſia, practiſed phyſic at Leyden, and was remarkable for underſtanding Bayle's Dict. ſixteen languages. He was ſo well ſkilled in the Perſian, that, in the judgement of Salmaſius, Europe has never produced a man who equalled him in that point, and perhaps never will. He was of opinion, that the German and Salmaſ. Præfat. in tabulam Arabicam Cebetis. the Perſian languages were derived from the ſame original; and he gave ſeveral reaſons for it. He wrote a letter in Arabic, "De uſu linguæ Arabicæ in medicina," which was Ibid. printed at Jena in 1636. His diſſertation "De termino "vitæ ſecundum mentem Orientalium" appeared in 1639; and would have been much larger than it is, if he had not died while he was writing it. His Latin tranſlation of the Table of Cebes was printed at Leyden in 1640, together with the Arabic verſion, and the Greek, under the care of Salmaſius, who prefixed thereto a very ample preface.

ELIZABETH, queen of England, and (which intitles her to a place in this work) a moſt extraordinary perſon, was the daughter of Henry VIII, by his ſecond wife Anne Boleyn, and born Sept. 7, 1533. Upon that king's marriage with Jane Seymour in 1535, ſhe was illegitimated, together with her ſiſter-in-law Mary; and the ſucceſſion to the crown eſtabliſhed on the king's iſſue by this third wife. Her mother, at her death, had earneſtly recommended her to the care of Dr. Parker, a great reformer, and afterwards archbp. of Canterbury; who had the management of her education, and inſtructed her well in the principles of the Chriſtian religion. She ſpent her younger days in the condition of a private perſon, obſerving an exact obedience

dience to the law, and continued unmoleſted: but, when her ſiſter Mary aſcended the throne, ſhe was impriſoned upon a ſuſpicion of being concerned in the promotion of Jane Grey; and, March 1554, committed to the Tower. She was near loſing her life; for bp. Gardiner was intirely fixed againſt her, ſuppoſing the re-eſtabliſhment of Popery but half done, while that princeſs lived. But Philip of Spain interceded for her, and preſerved her; and, when he perceived that he was likely to have no iſſue by queen Mary, he had certainly very good reaſons for ſo doing. For he conſidered, that the queen of Scotland, ſoon after married to the dauphin, was next in ſucceſſion to Elizabeth; ſo that, if ſhe were removed, the crown of England might become an acceſſion to that of France. Now Philip was not ſuch a bigot to the Catholic religion, though his wife was, but that his hatred againſt France was much greater than his zeal for it; and to this ſingle cauſe it was, that the princeſs Elizabeth eſcaped with her life, who nevertheleſs underwent great ſufferings and much ill uſage, and paſſed the greateſt part of this reign under the continual apprehenſions of loſing it.

This princeſs began to reign in 1558. She was then twenty-five years of age, and highly accompliſhed both in body and mind. Her perſon was graceful, her mien noble, her ſhape fine, and her ſtature and gait both agreeable and majeſtic. Her face had not all the regularities of a perfect beauty; yet her complexion was fair, her eyes lively and ſparkling, and her whole countenance had ſomething in it ſo bright and dazzling, as ſcarcely ſuffered ſmaller imperfections to be ſeen. Her mind was heroical and magnanimous, her underſtanding pregnant and penetrating, enlarged, and poliſhed by all the advantages of a moſt refined education. She wrote letters in Engliſh and Italian, when ſhe was not full fourteen years of age; and, before ſhe was ſeventeen, ſhe became perfect in the Latin, Greek, French, Italian, and not unacquainted with the reſt of the European tongues. She proceeded farther than to the knowledge of mere languages; ſhe cultivated philoſophy, rhetoric, hiſtory, divinity, poetry, muſic, and, in ſhort, every thing which could improve and adorn the mind. Thus accompliſhed, ſhe aſcended the throne; where ſhe was no ſooner fixed, than ſhe began to project ſchemes about reſtoring the Proteſtant religion. Intereſt as well as principle induced her to this. The pope treated her in ſuch a manner, as obliged her to turn her eyes upon the Proteſtant

teſtant party: ſhe perceived very clearly, that, if ſhe ſhould avow Popery, ſhe muſt confeſs, that ſhe owed the crown to a downright uſurpation: ſhe would be forced to own, that her father's divorce from Catharine of Arragon was void, and conſequently that Anne Boleyn could be no other than Henry the VIIIth's concubine; and this would be ſufficient to diſannul her pretenſions to the crown. She was therefore obliged to oppoſe Popery, in order to aſſert, that the pope did wrongfully condemn Anne Boleyn's marriage. In the mean time, many writers have been of opinion, and Bayle amongſt them, that ſhe was not ſuch a bigot to Proteſtantiſm, but that ſhe would have continued Popery, which was then the eſtabliſhed religion of the country, if it had equally contributed to eſtabliſh her upon the throne. "It is unqueſtionable," ſays he, "that if all "things had been equal on both ſides, ſhe would have "preferred the Reformed religion before the Roman-"catholic; for ſhe had been brought up in the former. "But I alſo think, that though ſhe overthrew the eſtabliſhed "religion, in order to avoid the dangers which ſhe ſaw "would ariſe from the continuance of it, yet ſhe would "have followed it, if ſhe had found her account in it."

The queen, while ſhe was princeſs, had a private propoſal of marriage made her by the king of Sweden; but ſhe declared, "ſhe could not change her condition," though it was indeed then very bad. Upon her becoming queen, Philip of Spain, her ſiſter's huſband, made an offer of himſelf to her, and promiſed to get a diſpenſation from the pope, to remove all obſtacles of relationſhip, &c. but ſhe declined this propoſal. In the firſt parliament of her reign, the houſe of commons addreſſed her, and repreſented to her, how neceſſary it was for the happineſs of the nation, that ſhe ſhould think of marrying: to whom ſhe replied, that, by the ceremony of her inauguration, ſhe was married to her people, and her ſubjects were to her inſtead of children; that they would not want a ſucceſſor, when ſhe died; and that, for her part, ſhe ſhould be very well contented to have her tomb-ſtone tell poſterity, "Here lies a queen, who reigned ſo long, and lived and "died a virgin." Several matches were propoſed afterwards, and ſeveral great perſonages were deſirous of uniting themſelves to this illuſtrious princeſs; but ſhe rejected them all, and maintained her celibacy to the laſt. The duke of Anjou ſeems to have bid the faireſt to have obtained her; for, coming into England in 1581, he was received

received with all imaginable pomp and affection: "inſo-
" much," ſays Echard, "that in November, as ſoon as
" ſhe had celebrated her coronation-day, ſhe was ſo far
" carried by the force of modeſt love, that, in the midſt of
" amorous converſation, ſhe drew her ring from her finger,
" and put it upon his, upon certain conditions between
" themſelves. All that were near unanimouſly concluded
" the marriage in effect compleated, which variouſly af-
" fected the minds of the courtiers: ſome were tranſported
" with joy, ſome ſeized with admiration, and ſome de-
" jected with grief. Leiceſter, Hatton, and Walſingham,
" violently exclaimed, as if the queen, the kingdom, and
" religion, were all at once ruined. The ladies and maids
" of honour, moſt intimate with her majeſty, were filled
" with ſighs, and covered with tears; and they ſo terrified
" and diſcouraged her, that ſhe could enjoy no reſt that
" night. The next day ſhe ſent for the duke of Anjou,
" and cauſing all company to depart, ſhe held a long diſ-
" courſe with him in private. At length he withdrew
" himſelf into his chamber; where, in a rage, throwing
" the ring from him, and taking it again, he, with ſome
" ſevere ſcoffs, exclaimed againſt the levity of women, and
" the inconſtancy of iſlanders." Hiſt. of England, vol. i. p. 840.

Nothing has puzzled the writers of ſecret hiſtory more, than to account with any certainty for Elizabeth's invincible averſion to the matrimonial ſtate. She was young, when overtures of this kind were firſt made to her; had a good perſon; took pains to ſet it off to the beſt advantage; and, as all allow, was fond of being admired; nay, ſo fond, that ſhe was abſolutely jealous of the perſon, as well as of the power, of Mary queen of Scots, for fear ſhe ſhould be thought a finer woman than herſelf. Add to this, that ſhe was no prude; does not appear to have had any remarkable coldneſs of conſtitution; on the contrary, was gay, had always ſome favourite or other, ſuch as Leiceſter, Eſſex, &c. whom ſhe choſe out of the braveſt, the moſt perſonable, the moſt accompliſhed lords of her kingdom. Melvil relates, that, at the ceremony of making lord Robert Dudley earl of Leiceſter and baron of Denbigh, which was done at Weſtminſter with great ſolemnity, "the queen herſelf aſſiſted at the ceremonial, he
" kneeling before her with great gravity. But," ſays he,
" ſhe could not refrain from putting her hand in his neck,
" ſmilingly tickling him, the French ambaſſador and I
" ſtanding by." Melvil, who was ſent to the court of Elizabeth

Melvil's memoirs, p. 49. See the articles DEVEREUX and DUDLEY, lord Robert.

Memoirs, p. 49.

Elizabeth by Mary queen of Scots, give us alſo, in the ſame page, another proof of this princeſs's affection towards the earl of Leiceſter: for, upon his having occaſion to mention "my lord of Bedford and my lord Robert Dudley," ſhe obſerved," ſays he, "that I made but ſmall account of my lord Robert, ſeeing that I named the earl of Bedford before him; but ſaid, that, ere long, ſhe would make him a far greater earl, and that I ſhould ſee it done before my return home. For ſhe eſteemed him as her brother and beſt friend, whom ſhe herſelf would have married, had ſhe ever minded to have taken a huſband. But, being determined to end her life in virginity, ſhe wiſhed, &c." In ſhort, Elizabeth ſeemed to indulge a ſpirit of gallantry and amour with the male ſex ſo far, that her chaſtity, which is always decried by the Popiſh writers, is treated, by one of the Reformed religion, as a very problematical and diſputable thing. The author here meant is the hiſtorian Gregorio Leti, whoſe words are as follow: "I do not know whether ſhe was ſo chaſte as is reported; for, after all, ſhe was a queen, ſhe was beautiful, young, full of wit, delighted in magnificent dreſs, loved entertainments, balls, pleaſures, and to have the beſt ſhaped men in her kingdom for her favourites. This is all I can ſay of her to the reader."

Hiſt. d'Eliz. tom. ii.

It is our firm perſuaſion however, that, notwithſtanding the liberties ſhe might allow herſelf of this kind, ſhe did not actually offend in point of chaſtity; and that we may give the Engliſh reader what light we can into an affair, about which his own hiſtorians have thought fit to be ſilent, we lay before him what foreigners have ſaid upon it. With regard to the duke of Alencon, Mezeray ſays, "the affair went ſo far, that the queen gave him a ring as a pledge of her word: but the intrigues of thoſe who were againſt this match, and her women, who knew the danger ſhe would be in, if ſhe had any children, made ſuch an outcry about it, and importuned their miſtreſs with ſo many clamours, that ſhe aſked him the ring again." The abbot Siri relates, that "ſhe commanded her officers not to ſuffer any perſon to touch her body, nor to ſee it naked after her death; for reaſons which they, who know the hiſtory of this princeſs, will eaſily gueſs." Another author has written in the following manner: "I do not know, whether all that has been ſaid or written concerning queen Elizabeth's amours and lovers is well grounded: but it is certain, that

Abregé Chronol. under the year 1581.

Journal des Savans for Sept. 6, 1677, p. 282.

" that ſhe had no vulva, and that the ſame reaſon which pre-
" vented her from marrying ought alſo to have prevented
" her from loving the amorous ſport. She might love in-
" deed, and was really paſſionately in love with the earl of
" Eſſex; but, conſidering the conſtitution of her body,
" ſhe could not be carnally known by a man without ſuf-
" fering the moſt violent pains, nor become pregnant
" without an unavoidable danger of loſing her life in
" labour. She was ſo ſenſible of it, that being one day
" deſired with the moſt importunate intreaties to marry the
" duke of Alencon, who courted her very earneſtly, ſhe
" anſwered, that ſhe did not think her ſubjects loved her
" ſo little, as to wiſh her buried before her time." If theſe gentlemen were rightly informed, we ſee the abſolute neceſſity the queen was under of poſitively refuſing to engage in matrimony, though poſſibly ſhe might not have, as there is the greateſt reaſon to think ſhe had not, any natural averſion to a huſband. We ſee too the reaſonableneſs of ſpeaking with more moderation of this queen's chaſtity, than hiſtorians have been wont to do; ſince, from hence, it is plain, that ſhe could not commit the act, while it is as plain, that ſhe readily indulged herſelf in all but that.

Lett. d'Oſſat, tom. ii. p. 399.

It cannot be expected, that we ſhould recount all the glorious actions of this princeſs's reign, ſince it is not our purpoſe to write hiſtories of nations, but memoirs of particular perſons; and therefore we ſhall regard her rather as a woman, than a queen. It is certain, that never woman reigned with more glory than ſhe did: nay, that there have been but few great kings, whoſe reigns can be compared with her's. It is the moſt beautiful period in the Engliſh hiſtory; and it was the nurſery of ſome of the ableſt ſtateſmen and warriors that ever England produced. Pope Sixtus V. had a particular eſteem for her, and placed her among the three perſons, who alone, in his opinion, deſerved to reign: the other two were himſelf and Henry IV. of France. " Your queen," ſaid he once to an Engliſhman, " is born fortunate: ſhe governs her " kingdom with great happineſs: ſhe wants only to be " married to me, to give the world a ſecond Alexander." Leti, who has recorded this anecdote, informs us alſo, that this pope held a ſecret correſpondence with Elizabeth: of which he has given ſeveral inſtances, in his life of Sixtus, and this among the reſt. Several of the Engliſh Papiſts, of whom Anthony Babington, a gentleman of Dethick in Derbyſhire,

Leti hiſt. d'Eliz. t. ii. p. 31.

Derbyſhire, was the chief, engaged, as they were always doing in ſome ſhape or other, in a conſpiracy againſt the queen. Their purpoſe was to aſſaſſinate her, and immediately to ſhout out, "Long live our queen, Mary of "Scotland:" who was to have been taken out of her priſon, and ſet upon the throne. Babington and three others applied for an abſolution from the pope *in articulo mortis*, in caſe they did not ſucceed in their undertaking; which the pope granted, and, as was reported, ſent an immediate account of it to the queen, with advice to take proper care of herſelf.

Life of Sixtus, book vii.

This conſpiracy of Babington was the introductory ſcene to an action, which has been thought to be the greateſt blemiſh upon Elizabeth's reign; and that was, the execution of Mary queen of Scots, in 1586. This unfortunate lady, born in 1541, and the only remaining child of James the Vth of Scotland, having been expelled by her ſubjects, and deprived not only of her royal authority, but alſo of her liberty and eſtate, came poor and deſolate into England, truſting to Elizabeth's promiſes of protection and kindneſs. The queen received her very well, and ordered at firſt that ſhe ſhould be treated like a queen: but afterwards ſhe kept her a cloſe priſoner, and, under pretence that Mary had conſpired againſt her life, ſhe had her tried, condemned, and executed; "by which action," ſays one of her panegyriſts, "ſhe tainted her reign with "the innocent blood of a princeſs, whom ſhe had re"ceived into her dominions, and to whom ſhe had given "ſanctuary." And what aggravates Elizabeth's guilt, is the extreme diſſimulation ſhe uſed in the management of this affair. For ſhe no ſooner received the news of Mary's execution, than ſhe abandoned herſelf to grief and melancholy, put on deep mourning, ſeverely rebuked her council, commanded them out of her preſence, and ordered her ſecretary Daviſon, who, without knowing it, was made her agent and inſtrument in this affair, to be tried in the Star-chamber. It has been ſaid upon this occaſion, that the queen of Scots kept the queen of England in continual fear of loſing her crown, and that, if the queen of Scots was to be deſtroyed, it was neceſſary to do it with as little odium to the queen of England as poſſible: this has been urged in defence, as well of the act itſelf, as of the diſſimulation which ſhe ſhewed afterwards; particularly againſt Daviſon, whom, though an able and honeſt ſervant, ſhe diſgraced and ruined for having cauſed the exe-

Bohun, Caractere de la reine Elizabeth, p. 404.

cution of Mary, as it were, without her knowledge and contrary to her intentions. But if this apology be admitted, it ſeems to follow, that, in order to be a good queen, Elizabeth muſt have been but an indifferent woman: and perhaps it is doing no great injuſtice to her character, to ſay, that ſhe was ſo.

Her reign continued 44 years, 4 months and 6 days: and though it abounded in great actions, which carried the Britiſh name to the higheſt pitch of glory, and was covered with innumerable bleſſings, yet it ended in a moſt diſmal melancholy. She died March 24, 1603, in her 70th year. We have enumerated circumſtances enough of her life, to give a tolerable idea of the woman; ſo that there is no occaſion to draw out her character in form. We will conclude our account with a paragraph from the late lord Bolingbroke, who, in his "Idea of a patriot king," has written of her in the following manner: "Our Elizabeth was "queen in a limited monarchy, and reigned over a peo- "ple at all times more eaſily led than driven; and at "that time capable of being attached to their prince and "their country by a more generous principle, than any "of thoſe which prevail in our days, by affection. There "was a ſtrong prerogative then in being, and the crown "was in poſſeſſion of greater legal power. Popularity "was however then as it is now, and as it muſt be al- "ways in mixed government, the ſole true foundation of "that ſufficient authority and influence, which other con- "ſtitutions give the prince gratis, and independently of "the people, but which a king of this nation muſt ac- "quire. The wiſe queen ſaw it; and ſhe ſaw too, how "much popularity depends on thoſe appearances that de- "pend on the decorum, the decency, the grace, and the "propriety of behaviour, of which we are ſpeaking. A "warm concern for the intereſt and honour of the nation, "a tenderneſs for her people, and a confidence in their af- "fections, were appearances that ran through her whole "public conduct, and gave life and colour to it. She did "great things: and ſhe knew how to ſet them off accord- "ing to their full value, by her manner of doing them. "In her private behaviour ſhe ſhewed great affability, ſhe "deſcended even to familiarity; but her familiarity was "ſuch, as could not be imputed to her weakneſs, and was "therefore moſt juſtly aſcribed to her goodneſs. Though "a woman, ſhe hid all that was womaniſh about her: "and, if a few equivocal marks of coquetry appeared on

See Art. DEVEREUX, ROBERT.

"ſome

" ſome occaſions, they paſſed like flaſhes of lightning, va-
" niſhed as ſoon as they were diſcerned, and imprinted no
" blot on her character. She had private friendſhips, ſhe
" had favourites: but ſhe never ſuffered her friends to
" forget ſhe was their queen; and when her favourites
" did, ſhe made them feel that ſhe was ſo."

We have given our reader to underſtand, that we conſider queen Elizabeth, rather as a very great, than as a very good, woman: nevertheleſs, we are ready to acknowledge, that calumny hath caſt its venom on her in the higheſt degree imaginable. This was unavoidable, conſidering the ſevere laws ſhe was obliged to put in execution againſt the Papiſts. Some were capitally puniſhed; and a great many underwent the hardſhips of a priſon, or the inconveniences of baniſhment. Theſe were the perſons chiefly, who compoſed libels againſt Elizabeth's reputation: and they have repreſented her as a monſter of cruelty, avarice, and laſciviouſneſs. See, notwithſtanding, what a glorious character a Jeſuit has given of her in a book, which he publiſhed in the very city of Paris: " Elizabeth;" ſays he, " was a perſon, whoſe name im-
" mediately imprints in our minds ſuch a noble idea, that
" it is impoſſible well to expreſs it by any deſcription
" whatſoever. Never did a crowned head better know
" the art of government, and committed fewer errors in
" it, during a long reign. The friends of Charles the
" Vth could reckon his faults: Elizabeth's enemies have
" been reduced narrowly to ſearch after her's; and they,
" whoſe greateſt concern it was to caſt an odium upon her
" conduct, have admired her. So that in her was ful-
" filled this ſentence of the Goſpel, that the children of
" this world are often wiſer in their views and deſigns,
" than the children of light. Elizabeth's aim was to
" reign, to govern, to be miſtreſs, to keep her people in
" ſubmiſſion, neither affecting to weaken her ſubjects, nor
" to make conqueſts in foreign countries; but yet not ſuf-
" fering any perſon to encroach in the leaſt upon the ſo-
" vereign power, which ſhe knew perfectly well how to
" maintain, both by policy and by force. For no perſon
" in her time had more wit, more ſkill, more judgement,
" than ſhe had. She was not a warlike princeſs; but ſhe
" knew ſo well how to train up warriors, that England
" had not for a long time ſeen a greater number of them,
" nor more experienced."

Pere d'Orleans, hiſt. des revolut. d'Anglet.

ELLYS

ELLYS (Dr. ANTHONY), an Engliſh biſhop, who deſerves to be recorded, not for being a biſhop, but for better things. He was born in 1693, and educated at Clare-hall, Cambridge. In 1724, he became vicar of St. Olave, Jewry, and rector of St. Martin, Ironmonger-lane. In 1725, he was preſented by chancellor Macclesfield, to whom he is ſaid to have been chaplain, to a Prebendal-ſtall at Glouceſter; and in 1728, when George II. went to Cambridge, was favoured with the degree of doctor in divinity. In 1752, he was promoted to the ſee of St. David's. He died at Glouceſter in 1761, and was buried in the cathedral there, with a neat pyramidal monument and an inſcription over him. Beſides three occaſional Sermons (one before the Commons on Jan. 30, 1749; another before the Lords on Jan. 30, 1754; and another before the Society for the Propagation of the Goſpel in foreign parts, in 1759); he had publiſhed, in 1736, "A Plea for the "Sacramental Teſt, as a juſt ſecurity to the Church eſta-"bliſhed, and very conducive to the welfare of the State," 4to; and "Remarks on Hume's Eſſay on Miracles," without name or date. He left alſo behind him ready for the preſs, "Tracts on the Liberty ſpiritual and temporal of "Proteſtants in England, addreſſed to J. N. Eſq. at "Aix-la-Chapelle;" the firſt part whereof was printed in 1763, the ſecond in 1765. In theſe tracts, as the editors of them truly obſerve, he "diſcovers not only fine parts, "extenſive knowledge, and ſound judgement, but a heart "overflowing with benevolence and candour, and a moſt "Chriſtian temper: for he always thought a perſon, "though on the right ſide of the queſtion, with princi-"ples of perſecution, to be a worſe man than he that was "on the wrong." Anecdotes of Bowyer, by Nichols, p. 364.

ELMACINUS (GEORGE), author of a hiſtory of the Saracens, or rather a chronology of the Mahometan empire, was born in Egypt, towards the middle of the 13th century. His hiſtory comes down from Mahomet to the year of the Hegira 512, that is, to A. D. 1118; in which he ſets down year by year, in a very conciſe manner, what concerns the Saracen empire; and intermixes therewith ſome paſſages of the Eaſtern Chriſtians, keeping principally to Arabia, Syria, Egypt, and Perſia. His qualities and merit muſt needs have been very conſpicuous and taking, ſince, though he profeſſed Chriſtianity, he filled a poſt of diſtinction and truſt near the perſons of the Mahometan princes.

princes. Thoſe, who conſider the meaſures he ought to keep in that poſt, will not think it ſtrange, that he has ſpoken honourably of the caliphs, and has never made uſe of any injurious terms with reſpect to the Mahometan religion. Some however would be extremely offended at him, and allow him to be but an indifferent Chriſtian, when he ſpeaks honourably, as he often does, of the followers of Mahomet; they would ſtill leſs approve of him, when he calls that impoſtor, "Mahomet of glorious "memory." It might be eaſy to ſuſpect, from ſuch language as this, that Elmacinus was himſelf a Mahometan; but that cannot be. For he has not only omitted to prefix to his work the formal declaration of being a Muſſulman, which the Mahometan writers are wont to make; he has not only taken great care to inſert in his Annals ſeveral things, relating to the Chriſtians, and turning to their praiſe, which a Muſſulman would avoid as a crime; but he has given at the end of his work a ſhort account of his family; which ſhews inconteſtably that he was a Chriſtian. He was ſon to Yaſer Al Amid, who was ſecretary to the council of war under the ſultans of Egypt, of the family of the Jobidæ, for forty-five years together; and in 1238, when his father died, ſucceeded him in his place.

His hiſtory of the Saracens has been tranſlated from Arabic into Latin by Erpenius, and printed in thoſe two languages at Leyden 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing alſo a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuſcript that part which reaches from thence to the flight of Mahomet. The tranſlation of Erpenius is full of miſtakes, eſpecially as to geography and proper names; on which account, however, he deſerves ſome excuſe, if we conſider the difficulty of reading the Arabic manuſcripts truly, and that he was the firſt who made any tolerable progreſs in this kind of learning. The French tranſlation made by Peter Vattier, and printed at Paris in 1657, is not a whit better. Note, the Arabic text was printed apart in 12mo, at the ſame time with the folio edition; and dedicated by Erpenius's widow to Andrews, biſhop of Wincheſter.

ELSHEIMER (ADAM), a celebrated painter, born at Frankfort upon the Maine in 1574, was a taylor's ſon, and at firſt a diſciple of Philip Uffenbach, a German: but an ardent deſire of improvement carrying him to Rome,

Rome, he ſoon became an excellent artiſt in landſcapes, hiſtories, and night-pieces, with little figures. His works are very few: and, for the incredible pains and labour which he beſtowed upon them, valued at ſuch prodigious rates, that they are hardly any where to be found but in the cabinets of princes. He was a perſon by nature inclined to melancholy, and through continued ſtudy and thoughtfulneſs ſo far ſettled in that unhappy temper, that, neglecting his domeſtic concerns, debts came thick upon him, and impriſonment followed; which ſtruck ſuch a damp upon his ſpirits, that though he was ſoon releaſed, he did not long ſurvive it, but died in 1610, or thereabout. The Italians had a great eſteem for him, and lamented the loſs of him exceedingly. James Erneſt Thomas, of Landaw, was his diſciple; and his pictures are ſo like Elſheimer's, that they are often taken the one for the other.

LIBRARY OF THE BOMBAY BRANCH OF THE ASIATIC

ELSTOB (WILLIAM), eminent for his ſkill in the Saxon language, was ſon of Ralph Elſtob merchant at Newcaſtle, and born in 1673. He was educated at Eton, and admitted of Catherine-hall, Cambridge: but, the air of that country not agreeing with him, he removed to Queen's College, Oxford; and was thence choſen fellow of univerſity college, where he was joint-tutor with Dr. Clavering, afterwards biſhop of Peterborough. He was rector of the united pariſhes of St. Swithin and St. Mary Bothaw, London, 1702; where he died in 1714. He tranſlated into Latin the Saxon Homily of Lupus, dated 1701, with notes, for Dr. Hickes; and into Engliſh Sir John Cheke's Latin tranſlation of Plutarch "De Su-"perſtitione," printed at the end of Strype's Life of Cheke—out of the Mſ. of which Ob. Walker, when maſter of Univerſity College, had cut ſeveral leaves containing Cheke's remarks againſt Popery. He publiſhed Aſcham's Latin Letters, 1703, at Oxford, 8vo; and was author of "An Eſſay on the great affinity and mutual "agreement of the two profeſſions of Law and Divinity," with a preface by Dr. Hickes. He had many deſigns in view; but his moſt conſiderable was an edition of the Saxon laws, with great additions, and a new Latin verſion by Somner, notes of various learned men, and a prefatory hiſtory of the origin and progreſs of the Engliſh laws down to the Conqueror, and to Magna Charta: which plan was afterwards compleated by Dr. David Wilkins in 1721.

Pegge's Memoirs of Mr. Elſtob and his Siſter, printed in Archæologia, vol. i. p. xxvi.

Anecdotes of Bowyer by Nichols, p. 11. 43.

Anecdotes of Bowyer, p. 10. 49.

ELSTOB (ELIZABETH), ſiſter of the above, and a famous Saxoniſt alſo, was born in 1683. Her mother, to whom ſhe owed the rudiments of her extraordinary education, dying when ſhe was but eight years old, her guardians diſcouraged her progreſs in literature, as improper for her ſex: and, after her brother's death, ſhe met with ſo little patronage, and ſo many diſappointments, that ſhe retired to Eveſham in Worceſterſhire, where ſhe with difficulty ſubſiſted ſome time by keeping a ſmall ſchool. Three letters of hers to the lord treaſurer Oxford are extant among the Harleian Mſſ. from which it appears that he ſolicited and obtained for her the queen's bounty towards printing the Saxon Homilies; and Mr. Bowyer, in 1713, printed for her "Some Teſtimonies of learned "men, in favour of the intended edition of the Saxon "Homilies, concerning the learning of the author of "thoſe Homilies, and the advantages to be hoped for from "an edition of them." Whether this bounty was the ſame with an annuity of 21l. which ſhe had from queen Caroline, our account does not explicitly ſet forth; but, after the death of this queen, ſhe was ſo low in her finances, as to be forced, though a miſtreſs of eight languages beſides her own, to ſubmit to be a governeſs of children. For this purpoſe ſhe was taken into the family of the ducheſs dowager of Portland, in 1739; and continued there till ſhe died, May 30, 1756. The Homily of St. Gregory's-day, publiſhed by her brother, in the Saxon language, 1709, 8vo. has her Engliſh tranſlation beſides his Latin one. She appears to have written the preface too, in which ſhe anſwers the objection made to women's learning by producing "that glory of her ſex," as ſhe calls her, "Mrs. Anna Maria a Schurman." In 1715, ſhe publiſhed a Saxon Grammar; and ſhe had other deſigns upon the anvil. Mr. Rowe Mores deſcribes her as "the *indefeſſa comes* of her brother's ſtudies, and a fe-"male ſtudent in the univerſity: of a genteel fortune, but "purſuing too much the drug called Learning, and thus "not careful enough of a one thing neceſſary. We have "viſited her in her ſleeping-room at Bulſtrode, ſur-"rounded with books and dirtineſs, the uſual appendages "of folk of learning: but would any one ſee her as ſhe "was, when the favourite of Dr. Hudſon and the Oxo-"nians, they may view her portraiture in the initial "G of The Engliſh Saxon Homily on the Birthday of "St. Gregory."

Differt. on Letter-founders, p. 28.

ELSYNGE (HENRY), an Engliſh gentleman, clerk of the houſe of commons in the reign of Charles I, was born at Batterſea in Surry in 1598; being the eldeſt ſon of Henry Elſynge, Eſq. who was clerk of the houſe of lords, and a perſon of great abilities. He was educated at Weſtminſter ſchool; and thence, in 1621, removed to Chriſt-church in Oxford, where he took the degree of bachelor of arts in 1625. Then he travelled abroad, and ſpent at ſeveral times above ſeven years in foreign countries: by which he became a very accompliſhed perſon, and was highly eſteemed by men of the higheſt quality and beſt judgement. He was in particular ſo much valued by archbp. Laud, that his grace procured him the place of clerk of the houſe of commons, to which he proved of excellent uſe, as well as a ſingular ornament. For he was very dextrous in taking and expreſſing the ſenſe of the houſe; and alſo ſo great a help to the ſpeaker and to the houſe in ſtating the queſtions, and drawing up the orders free from exceptions, that it much conduced to the diſpatch of buſineſs, and the ſervice of the parliament. His diſcretion alſo and prudence was ſuch, that, though the long parliament was by faction kept in continual diſorder, yet his fair and temperate carriage made him commended and eſteemed by all parties, how furious and oppoſite ſoever they were among themſelves. And therefore, for theſe his abilities and good conduct, more reverence was paid to his ſtool, than to the ſpeaker Lenthall's chair, who, being obnoxious, timorous, and intereſted, was often much confuſed in collecting the ſenſe of the houſe, and drawing the debates into a fair queſtion; in which Elſynge was always obſerved to be ſo ready and juſt, that the houſe generally acquieſced in what he did of that nature. At length, when he ſaw that the greater part of the houſe were impriſoned and ſecluded, and that the remainder would bring the king to a trial for his life, he deſired, the 26th Dec. 1648, to reſign his place. He alledged for this his bad ſtate of health; but moſt people underſtood his reaſon to be, and he acknowledged it to Whitelock and other friends, becauſe he would have no hand in the buſineſs againſt the king. After having quitted his advantageous employment, he retired to his houſe at Hounſlow in Middleſex, where he preſently contracted many bodily infirmities, of which he died in 1654. He was a man of very great parts, and very learned, eſpecially in the Latin, French, and Italian languages: he was, what was far above

Athen. Oxon.

Whitelock's Memorials, p. 364, edit. 1732.

Ibid.

all theſe accompliſhments, a very juſt and honeſt man; and Whitelock relates, that the great Selden was particularly fond of him, which is no ſmall circumſtance to his honour. Ibid.

He was the author of a few things, which were reckoned very good, and have been much eſteemed. 1. "The ancient method and manner of holding parliaments in England, 1663." Reprinted often ſince. Wood ſuppoſes that this work is moſtly taken from a manuſcript, intituled, "Modus tenendi parliamentum apud Anglos, &c. "Of the form and manner of holding a parliament in "England, and all things incident thereunto, digeſted and "divided into ſeveral chapters and titles. anno 1626," written by our author's father, who died while his ſon was upon his travels. Athen. Ox. 2. "A tract concerning the proceed-"ings in parliament:" never publiſhed. The manuſcript was ſome time in the poſſeſſion of Sir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left alſo behind him ſome tracts and memorials, which his executors thought not perfect enough to be publiſhed. 4. Wood aſcribes moreover to him, "A declaration or remonſtrance of the ſtate of the kingdom, "agreed on by the lords and commons aſſembled in par-"liament, 19 May 1642." But this piece is not thought to have been his, on account of that virulence running through it, which was not natural to him. The reader may find it in the 4th volume of "Ruſhworth's Col-"lections," and in "Huſband's Collection of remon-"ſtrances, &c. 1643," 4to.

ELYOT (Sir THOMAS), a gentleman of eminent learning, was deſcended of a good family in the county of Suffolk, and ſon of Sir Richard Elyot. He was of St. Mary-hall in Oxford, where he made a great progreſs in logic and philoſophy: but, what year he was entered there, we ſcarcely know more than we do that of his birth: it is however ſuppoſed about 1514. After he had ſpent ſome years at the univerſity, he travelled into foreign countries; and upon his return was introduced to court. His uncommon genius and extenſive learning recommending him to Henry VIII, who, to give him his due, was a tolerable patron of men of letters, his majeſty conferred upon him the honour of knighthood, and employed him in ſeveral embaſſies. He ſent him, particularly, to Rome in 1532, about the divorce of queen Catharine; and afterwards to Athen. Ox.

the

the emperor Charles V, about 1536. Elyot was, as Wood obſerves, an excellent grammarian, poet, rhetorician, philoſopher, phyſician, coſmographer, and hiſtorian; and diſtinguiſhed as much for his candour, and the innocence and integrity of his life, as for his accompliſhments. He was admired and beloved by all the men of learning who were his contemporaries; and his memory is celebrated in their reſpective works, particularly by Leland. He was interred in the church of Carleton in Cambridgeſhire, of which county he had been ſheriff, on the 25th of March 1546; and a monument was ſoon after erected over his grave. Beſides ſeveral manors which he had in Cambridgeſhire, he had one or more in Hampſhire. In Encom. Eruditorum.

He wrote and tranſlated ſeveral works: 1. "The caſtle "of Health, 1541." 2. "The Governor, in three "books, 1544." 3. "Of the education of children." 4. "Banquet of ſapience." 5. "Preſervative againſt the "fear of death." 6. "De rebus memorabilibus Angliæ." 7. "An apology for good women." 8. "Bibliotheca "Eliotæ, or, Elyot's library or dictionary, 1541:" which work was afterwards augmented and improved by Cooper. He tranſlated alſo from Greek into Engliſh, "The image "of governance, compiled of the arts and ſciences, by the "emperor Alexander Severus, 1556:" from Latin into Engliſh, "St. Cyprian's ſermons of the mortality of man, "1534; and "The rule of a Chriſtian life," by Picus earl of Mirandula, printed there the ſame year.

ELZEVIRS, celebrated printers at Amſterdam and Leyden, who greatly adorned the republic of letters by many beautiful editions of the beſt authors of antiquity. They fell ſomewhat below the Stephens's in point of learning, as well as in their editions of Greek and Hebrew authors; but, as to the choice of good books, they ſeem to have equalled, and, in the neatneſs and elegance of their ſmall characters greatly to have exceeded them. Their Virgil, Terence, and Greek Teſtament, have been reckoned their maſter-pieces; and are indeed ſo very fine, that they juſtly gained them the reputation of being the beſt printers in Europe. There were five of theſe Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the firſt who obſerved the diſtinction between the v conſonant and u vowel, which had been recommended by Ramus and other writers long before, but Baillet, Jugements des Scavans, tom. i. P. 395. Paris, 1722.

never regarded. Daniel died in 1680, or 1681; and, though he left children who carried on the buſineſs, paſſes nevertheleſs for the laſt of his family who excelled in it. The Elzevirs have printed ſeveral catalogues of their editions; but the laſt, publiſhed by Daniel, is conſiderably enlarged, and abounds with new books. It was printed at Amſterdam, 1674, in 12mo. and divided into ſeven volumes.

Memoirs of the life of Mr. Thomas Emlyn, prefixed to his works, p. 5. 4th edit.

EMLYN (THOMAS), a learned and pious Engliſh divine, and memorable for his ſufferings on the ſcore of heterodoxy, was deſcended from a ſubſtantial and reputable family, and born at Stamford in Lincolnſhire, the 27th of May 1663. His parents were frequenters of the eſtabliſhed church, and were particularly acquainted with Cumberland, then a miniſter at Stamford, afterwards biſhop of Peterborough; but, being inclined to the Puritan way, choſe to educate their ſon to the miniſtry among them. For this purpoſe, after he had been at a private ſchool four years, he was ſent in 1678 to an academy in Northamptonſhire, where he continued four years more. He went in 1679 to Cambridge, and was admitted into Emanuel-college; but returned again, we know not for what reaſons, P. 6. to the academy. Auguſt 1682, he removed to Mr. Doolittle's academy near London; and, Dec. following, made his firſt eſſay as a preacher, at Mr. Doolittle's meeting-houſe near Cripplegate.

In 1683, he was recommended to the counteſs of Donegal, a lady of great quality and eſtate in the north of Ireland, but at that time living in Lincoln's-inn Fields; and was received into her family in the capacity of chaplain. While ſhe reſided in Lincoln's-inn-Fields, Mr. Emlyn was the ſorrowful ſpectator of a very tragical affair, namely, the execution of that renowned patriot lord William Ruſſel; which confirmed in him that averſion to tyranny and arbitrary power he ever after retained. In 1684, he went over with the counteſs to Belfaſt in Ireland, where ſhe was ſoon after married to Sir William Franklin, and lived in great ſtate and ſplendor. Sir William, who had a good eſtate in the weſt of England, offered him a conſiderable living there, if he would have conformed to the eſtabliſhed church: but this he declined, the terms of miniſterial conformity being ſuch as he could not conſcientiouſly comply with, though he had not then thoſe ſcruples about the Trinity which he conceived afterwards. While he was

in

in this ſtation, he made a journey to Dublin, and there preached once to a congregation, of which Mr. Daniel Williams and Mr. Joſeph Boyſe were then paſtors, in ſo acceptable a manner, as gave occaſion afterwards to their inviting him thither. P. 7, 8, 9.

In 1688, Ireland being thrown into great confuſion and diſorder, Sir William's family broke up, and our author returned to London. Mr. Williams had retreated ſome time before, and quitted the paſtoral care of the congregation at Dublin; upon which Mr. Boyſe made a motion to Mr. Emlyn to be his ſucceſſor, which Mr. Emlyn then declined, and came directly to England. When he was returned to London, being out of employment, he was invited by Sir Robert Rich, one of the lords of the admiralty, to his houſe near Beccles in Suffolk; and was by him prevailed on to officiate as miniſter to a diſſenting congregation at Leoſtoff in that county, which place he ſupplied for about a year and a half. Here he contracted a cloſe and intimate acquaintance with Mr. William Manning, a nonconformiſt miniſter in that neighbourhood: and, as they were both of inquiſitive tempers, they frequently conferred together, and jointly ſearched into the principal points of religon. Dr. Sherlock's book of the "Vindication of the Trinity," coming out about this time, turned their thoughts very much to the conſideration of that ſubject: which they examined into the more, becauſe they ſaw reaſon firſt to doubt of, and afterwards to differ from, the received doctrine in that article. Mr. Manning became a Socinian, and ſtrove hard to make Mr. Emlyn one; but Mr. Emlyn never could be brought to doubt either of the pre-exiſtence of our Saviour, as the Logos, or that God created the material world by him. P. 12, 13.

King James having fled into France, and Ireland being almoſt reduced by king William, affairs began to ſettle in that kingdom, and the Proteſtant congregations to reaſſemble in large numbers. Upon which Mr. Boyſe again preſſed Mr. Emlyn to accept the paſtoral care jointly with himſelf of that congregation at Dublin. Mr. Emlyn now accepted it; and, in purſuance hereof, went over to Dublin, where he arrived in May 1691. In 1694, he married Mrs. Eſther Bury, a widow lady with a good jointure, and one of the daughters and coheireſſes of Mr. David Sollom, a gentleman of fortune in the county of Meath. Mr. Emlyn was very happy in his wife; but ſhe did not live many years with him, dying in 1701, and leaving

leaving him two children. In 1697, he had ſome thoughts of openly declaring his ſentiments concerning the Trinity, and quitting his congregation: "for," ſays he, in a letter to Mr. Manning, dated Jan. the 18th, "I cannot hope to "continue here in my preſent poſt, when once I have "profeſſed." P. 22.

There is, in the firſt volume of his works, drawn up by himſelf, "A narrative of the proceedings of the diſ-"ſenting miniſters of Dublin againſt him, and of his "proſecution in the ſecular court, at their inſtigation," for his doctrine of the Trinity: of which we will here give an abſtract, as this was the moſt memorable and important circumſtance of his life: "I had been," ſays he, "a preacher in Dublin, together with Mr. Joſeph Boyſe, "for eleven years:—I own I had been unſettled in my "notions, from the time I had read Dr. Sherlock's book "of the Trinity; which ſufficiently diſcovered how far "many were gone back towards Polytheiſm. I long "tried what I could do with ſome Sabellian terms, mak-"ing out a Trinity of ſomewhats in one ſingle mind. I "found, that, by the tritheiſtical ſcheme of Dr. Sherlock "and Mr. Howe, I preſerved a Trinity, but I loſt the "Unity: by the Sabellian ſcheme of modes, and ſub-"ſtances, and properties, &c. I beſt kept up the divine "Unity; but then I had loſt a Trinity, ſuch as the ſcrip-"ture diſcovers; ſo that I could never keep both in view "at once." The reſult of all which was, as he tells us, that he departed from the common way of thinking, in regard to the Trinity; and only wanted a proper occaſion to declare his ſentiments, as in duty he thought himſelf bound to do. Narrative, &c. p. 15, 16.

This occaſion ſoon offered itſelf: for Dr. Duncan Commins, a phyſician in Dublin, ſuſpecting him of heterodox notions in this reſpect, put Mr. Boyſe firſt upon the inquiry, and went afterwards with him to Mr. Emlyn's houſe. Here Mr. Emlyn ſpoke out, and freely owned himſelf convinced, that "the God and Father of Jeſus Chriſt is alone "the Supreme Being, and ſuperior in excellency and au-"thority to his Son, who derives all from him." He declared further, that he had no deſign to cauſe ſtrife amongſt them; and offered to leave the congregation peaceably, that they might chuſe another, if they pleaſed, in his place. But Mr. Boyſe, not willing to take ſuch a weighty matter on himſelf, brought it on the ſtage before the meeting of the Dublin miniſters; though, as Mr. Emlyn Ibid. p. 17.

lyn ſays, he well knew the narrowneſs of their principles. The conſequence of this was, that Mr. Emlyn was immediately prohibited from preaching; and, a few days after, obliged to withdraw himſelf into England. His back was no ſooner turned, than the pulpits ſounded with hereſy and blaſphemy to beget abhorrence; and the loudeſt clamours were raiſed againſt him and his opinions. Ibid. p. 17—21.

When he arrived at London, he publiſhed a ſhort account of his caſe, which is annexed to the Narrative; and, after about ten weeks abſence, returned to his family, which he had left at Dublin. Here finding the prodigious odium his opinions, and conſequently himſelf, lay under, he had a mind to ſhew what evidence he had for them from the ſcriptures; and with this view wrote, "An "humble inquiry into the ſcripture-account of Jeſus "Chriſt, or, A ſhort argument concerning his Deity and "glory according to the goſpel," intending for England as ſoon as it was printed. Of this ſome zealous Diſſenters getting notice, reſolved to have him proſecuted: and one immediately obtained the lord chief juſtice, Sir Richard Pine's, ſpecial warrant to ſeize him and his books, and went with the keeper of Newgate to execute it on him. The chief juſtice refuſed at firſt to take bail, but at laſt allowed two ſufficient perſons to be bound, in a recognizance of 800l. for his appearance. He appeared accordingly to take his trial for this book, before the court of Queen's-bench, the 14th of June 1703; but was told, he ſays, before the court ſat, by Sir Richard Levins, afterwards lord chief juſtice of the Common-pleas, that "he found he would not "be permitted to ſpeak freely, but that it was deſigned to "run him down like a wolf, without law or game." Narrative, p. 22—25.

We will not enter into the particulars of this trial: he was found guilty, we may be ſure; upon which the attorney-general propoſed to have him pilloried. He was committed to the common jail till the 16th of June; and, then appearing to have judgement given againſt him, the queen's counſel moved, that he might retract. This he abſolutely refuſed: and ſo the lord chief juſtice paſſed this ſentence on him, namely, to ſuffer a year's impriſonment, to pay 1000l. fine to the queen, to lie in priſon till it was paid, and to find ſecurity for his good behaviour during life: telling him, that the pillory was the puniſhment due, but, becauſe he was a man of letters, it was not inflicted. And then, as if this was not ſufficient, he was led with a paper on his breaſt round the four courts to be expoſed.

"The

"The proceſs," ſays he, "upon the writ de hæretico com-
"burendo had been happily taken away in Ireland by act
Ibid. p. 26 —35. "of parliament, about ſeven or eight years before; elſe
"I know not but I might have been put to the fiery trial."

After ſentence, he was committed to the ſheriffs of Dublin, and was a cloſe priſoner, for ſomething more than a quarter of a year, in the under-ſheriff's houſe: but, upon complaint, he was haſtily hurried away to the common jail, where he lay among the priſoners, in a cloſe room filled with ſix beds, for five or ſix weeks; and then, by an habeas corpus, was, upon his petition, removed into the Marſhalſea for his health. During his confinement, all his acquaintance were eſtranged from him, and all offices of friendſhip and civility ceaſed: but, ſays he, "of all men
"the diſſenting miniſters of Dublin were the moſt deſti-
"tute of kindneſs. Not one of them, excepting Mr.
"Boyſe, vouchſafed me ſo much as that ſmall office of
"humanity, in viſiting me when in priſon; nor had they
"ſo much pity on the ſoul of their erring brother, as they
Narrative, p. 36, 37. "thought him, as to ſeek to turn him from the error of his
"way." Who will ſay, after this, that the Papiſts are the only religioniſts that perſecute? Do we not here ſee thoſe, who pretend to be the fartheſt removed from them, and moſt to abhor their principles and practices, doing the very ſame? What are we to think? That the ſpirit of perſecution belongs to any particular ſect of Chriſtians, or rather, that thoſe are the moſt likely to be the greateſt perſecutors, whom the magiſtrate ſhall entruſt with the greateſt power? As to the Diſſenters we are at preſent concerned with, it looked worſe in them to promote and encourage perſecution, when themſelves were but connived at, not having any legal toleration in Ireland. Beſides, where was the policy of this proceeding againſt Mr. Emlyn? Will it not juſtify all the ſeverities they ever have received, or ever ſhall receive, as ſchiſmatics from the eſtabliſhed church?

He continued long under cloſe confinement, without much appearance of relief; only Mr. Boyſe did not ceaſe to make attempts for his liberty. At laſt, through his frequent ſolicitations for a reducement of the fine, which he was unable to pay, he got it diminiſhed to 70 l. and this, together with 20 l. which the primate claimed as the queen's almoner, was paid. He had a ſtrict right to demand a ſhilling in the pound of the whole fine, but conſented at laſt to take the ſum juſt mentioned. And thus, after two years and above a month's impriſonment, viz.

from

from the 14th of June 1703, to the 21ſt of July 1705, and, upon giving ſecurity by two bondſmen for good behaviour during life, he obtained his diſcharge. Ibid. p. 40, 41.

Soon after his releaſe, he returned to London, where a few friends gathered a ſmall congregation, to whom he preached once every Sunday. This liberty of preaching which he enjoyed gave great offence to ſeveral of the High-church clergy, particularly to Mr. Charles Leſley, who, in his Rehearſal, expreſſes great diſlike at it; and alſo to Mr. Francis Higgins, who complained of it firſt in a ſermon, and afterwards to archbp. Teniſon of Canterbury. The archbp. was not unacquainted either with his having a meeting in London, or with what had befallen him at Dublin; but he had ſuch a character of him, as made him no way inclined to moleſt him, Mr. Higgins not pretending that he made the controverted points the ſubject of his preaching. Yet the lower houſe of convocation, in their repreſentation to the queen in 1711, made no ſcruple to aſſert, that "weekly ſermons were preached in defence of "the unitarian principles:" which repreſentation he thought ſo very unchriſtian, and indeed ſo very falſe, that he could not help beſtowing ſome obſervations on it. However, within a few years this congregation was diſſolved by the death of the principal perſons who ſupported it, and Mr. Emlyn retired into ſilence and obſcurity. Vol. ii. No. 29. See Atterbury's Epiſtolary Correſpondence. Memoirs of his Life, p. 45—50.

Yet, though he lived in retirement, he was honoured with the eſteem and friendſhip of eminent and learned men; and was particularly intimate with the truly excellent Dr. Samuel Clarke, as appears from the Memoirs which he wrote of his life. He was of a very lively chearful temper, and enjoyed a large ſhare of health in all reſpects, except the gout. This however did not hinder him from living beyond the common ſtandard of life: for he did not die till he had compleated his 78th year. His death happened the 30th of July 1741. He was a man of ſtrong parts and a clear way of thinking, of great learning, and abounding in all moral and religious graces. His writings conſiſt of "Tracts relating to the Trinitarian controverſy; Memoirs "of the life and ſentiments of Dr. Samuel Clarke;" and "Sermons on various practical ſubjects." They were collected and printed ſince his death in three volumes 8vo; and to the whole are prefixed, by his ſon, Sollom Emlyn, "Memoirs of the life and writings of the author."

This Sollom Emlyn was bred to the law, became an eminent counſellor, and was employed to publiſh lord

chief juſtice Hale's "Pleas of the crown:" which he did with notes and a preface. He died in the year 1756.

EMMIUS (UBBO), a learned profeſſor of Groningen, was born at Gretha, a village in Eaſt Frieſland, in 1547. He was the ſon of Emmo Diken, a miniſter of that village, who had been Luther's and Melancthon's diſciple; and, at nine years of age, was ſent to ſtudy at Embden. He continued there till he was eighteen, and was then ſent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the univerſity; but paſſed ſome time at Norden. Being turned of twenty-three, he was ſent to Roſtock, a flouriſhing univerſity; where he heard the lectures of David Chytræus, a celebrated divine and hiſtorian; and of Henry Bruceus, an able mathematician and phyſician. The death of his father obliged him to return to Eaſt Frieſland, after he had continued above two years at Roſtock; and his mother's exceſſive grief upon this occaſion hindered his taking a journey into France, as he had wiſhed and deſigned to do. He continued with her three years, after which he went to Geneva, where he ſtayed two years. Being returned into his own country, he had the choice of two preferments, either to be a miniſter or the rector of a college: but, as he was naturally ſo baſhful that he could hardly ſay a word in company, he could not venture to engage in the miniſtry, though it was very much his inclination. He choſe therefore to be rector of a college, which was that of Norden; and was admitted into that poſt in 1579. He made his college flouriſh exceedingly; but was turned out of his employment in 1587, through the zeal of ſome Lutherans, becauſe he would not ſubſcribe the Confeſſion of Augſburg. He was choſen the year after to be rector of the college of Leer, whoſe reputation he raiſed ſo high, that it ſurpaſſed that of Norden; which the Lutherans could never retrieve from the declining ſtate it fell into, after Emmius was depoſed. They had baniſhed from Groningen ſeveral perſons, who followed Calvin's reformation; and thoſe of the exiles who retired to Leer, meeting with the ſame fate as our Emmius, engaged in a particular friendſhip with him: ſo that, when the city of Groningen confederated with the United Provinces, and the magiſtrates reſolved to reſtore their college, Emmius being recommended by ſeveral perſons, they choſe him to be rector of that

Bayle's Dict. and Vitæ profeſſ. Groning.

that college, and gave him a full power to make or abrogate there ſuch ſtatutes as he ſhould think proper.

He entered upon this employment in 1594, and exerciſed it near twenty years, to the uncommon advantage of the young ſtudents, who were ſent in great numbers to that college. At the end of that time, namely, in 1614, the magiſtrates of Groningen changed their college into an univerſity, and made Emmius profeſſor of hiſtory and of the Greek tongue. He was the firſt rector of that univerſity, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not ſuffer him to appear any longer in public. Yet he did not become uſeleſs either to the republic of letters, or to the univerſity of Groningen; for he continued to write books, and to impart his wiſe counſels to the ſenate in all important affairs. He was a man whoſe learning was not his only merit: he was capable, which few men who ſpend their lives in a college are, of adviſing even princes. The governor of the provinces of Frieſland and Groningen conſulted him very often, and ſeldom failed to follow his advice. He received the greateſt honours from this governor: thus the writer of his life ſays, that, "after Emmius was ſettled at Groningen, "the moſt illuſtrious prince William Lewis, count of "Naſſau, and for ſome time our moſt glorious governor, "treated him, during twenty-ſix years, with ſo much "friendſhip and kindneſs, that he, who was ſenſible of his "low rank, did frequently bluſh. For this celebrated "hero, who had often experienced this great man's un-"derſtanding, and Neſtorian wiſdom in giving advice, "uſed to call him to him, to receive him kindly, and to "conſult him either by truſty ſervants or letters; and ſel-"dom failed to follow his counſels." Vit. profeſſ. Groning. p. 47.

Emmius died at Groningen in 1625, leaving a family behind him; for he had been twice married. He was the author of ſeveral works. In the laſt years of his life, he compoſed the three volumes of his "Vetus Græcia illuſtrata," or, "Ancient Greece illuſtrated:" the firſt of which contains a geographical deſcription of Greece; the ſecond, the hiſtory of it; the third, the particular form of government in every ſtate. This work was committed to the preſs in his life-time; but, through the delays of the printers, not publiſhed till after his death, in 1626. He had publiſhed ſeveral conſiderable works before this; as, his chronological and genealogical works, which contain the hiſtory of Rome; and an univerſal hiſtory, written in

a very elaborate method; his "Decades rerum Friſicarum," "Decades of the affairs of Frieſland, &c." He was not at all prepoſſeſſed in favour of his native country; for, on the contrary, he confuted vigorouſly the idle tales related by the hiſtorians of Frieſland, concerning the antiquities of their nation: which love of truth raiſed him a great many enemies. He wrote alſo a "Hiſtory of William "Lewis, count of Naſſau, governor of Frieſland," in which we meet, not only with a panegyric on that prince, but alſo a ſhort hiſtory of the United Provinces, from 1577 to 1614. He had theological controverſies with Daniel Hoffman, and wrote a book, intituled, "Vita & ſacra "Eleuſinia Davidis Georgii, &c." When he died, he was about compoſing the hiſtory of Philip of Macedon; in order to ſhew the United Provinces, by what fraudulent and indirect means Philip had oppreſſed the liberty of Greece. He had already carried this hiſtory to the 15th year of this king's reign.

What ſome have ſaid of Ubbo Emmius's extenſive and accurate knowledge in hiſtory, can hardly be credited. It is aſſerted, that, without any preparation, he could anſwer all manner of queſtions concerning the hiſtory, both ancient and modern, of any country whatſoever, without the leaſt miſtake in the circumſtances of times, places, and perſons. He not only knew the actions, events, and motives, but alſo underſtood the intereſt of the ſeveral nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew alſo the figure, ſituation, and largeneſs of their cities and forts, the poſition of rivers and high-ways, the turnings and windings of mountains, &c. The author of his life has collected ſeveral encomiums, which Thuanus, Scaliger, Douſa, and others, have paſſed upon him. They are exceedingly great, eſpecially thoſe of Scaliger, who ſtyles Emmius's Hiſtory of Frieſland "A divine hiſtory." The magiſtrates of Groningen cauſed his picture to be placed in the town-houſe.

ENNIUS (QUINTUS), an ancient Latin poet, was born at Rudiæ, a town in Calabria, anno u. c. 514, or ante c. n. 237. That this was the place of his nativity, we learn from himſelf, as well as from others; for, after he had the freedom of the city of Rome conferred on him, he wrote thus of himſelf:

Hier. Columna in Vita Enniï.

"Nos ſumu' Romanei, qui fuimus ante Rudinei:"

and

and the Florentines at this day claim him for their fellow-citizen. He came firſt to Rome, when M. P. Cato was quæſtor, whom he had inſtructed in the Greek language in Sardinia. C. Nepos informs us, that "Cato, when he "was prætor, obtained the province of Sardinia, from "whence, when he was quæſtor there before, he had "brought Ennius to Rome: 'which we eſteem,' ſays the "hiſtorian, 'no leſs than the nobleſt triumph over "Sardinia." He had an houſe on the Aventine mount; In vit. Ca-
and, by the beauty of his genius, the agreeableneſs of his tonis.
converſation, and the integrity of his manners, gained the friendſhip of the moſt eminent perſons in the city. Among theſe were Galba and M. Fulvius Nobilior, by whoſe ſon (who, after his father's example, was greatly addicted to learning) he was made free of the city. This Cicero relates in his piece, intituled "Brutus"; though the ſame Cicero, in his oration for Archias, tells us, that the people of Rome made him free, out of regard to his great merit. He attended Fulvius in the war againſt the Ætolians and Ambraciotæ, and celebrated his victories over thoſe nations. He fought likewiſe under Torquatus in Aur. Victor
Sardinia, and under the elder Scipio; and in all theſe de viris il-
ſervices diſtinguiſhed himſelf by his uncommon valour. luſtribus, c. 52.
He was very intimate with Scipio Naſica, as appears from Cicero: Naſica going one day to viſit Ennius, and the maid-ſervant ſaying that he was not at home, Scipio found that ſhe had told him ſo by her maſter's orders, and that Ennius was at home. A few days after Ennius coming to Naſica, and inquiring for him at the door, the latter called out to him, that "he was not at home." Upon which Ennius anſwering, "What! do I not know your "voice?" Scipio replied, "You have a great deal of aſ-"ſurance; for I believed your maid, when ſhe told me, "that you were not at home; and will not you believe me "myſelf?" Ennius was a man of great virtue, and lived De orat.
in great ſimplicity and frugality, having only one maid- l. ii.
ſervant to attend him. He died at the age of ſeventy years; and his death is ſaid to have been occaſioned by the gout, contracted by an immoderate uſe of wine, which he always drank very freely of before he applied himſelf to writing. This Horace affirms:

Ennius ipſe pater nunquam niſi potus ad arma
Proſiluit dicenda. Lib. I. Epiſt. 19.

"Inſpir'd with wine old Ennius ſung, and thought
"With the ſame ſpirit that his heroes fought." Pitt.

He was interred in the Appian Way, within a mile of the city, in Scipio's ſepulchre; who had ſo great an eſteem and friendſhip for him, that he ordered him to be buried in his ſepulchre, and a ſtatue to be erected to him upon his monument. Val. Maximus obſerves, that "Scipio paid theſe "honours to Ennius, becauſe he thought that his own "actions received a luſtre from that poet's writings; and "was perſuaded, that the memory of his exploits would "laſt as long as the Roman empire ſhould flouriſh."

Lib. viii. c. 14.

Ennius is ſaid to have been perfectly well ſkilled in the Greek language, and to have endeavoured to introduce the treaſures of it among the Latins. Suetonius tells us, that "he and Livius Andronicus were half Greeks, and taught "both the Greek and Latin languages at home and abroad." He was the firſt among the Romans who wrote heroic verſes. He was a man of an admirable genius, and did prodigious things for poliſhing the Latin poetry; but left a great deal to be done by ſucceeding ages. He wrote the "Annals of "Rome," which were ſo highly eſteemed, that they were publicly recited with vaſt applauſe by Quintus Vargonteius, who digeſted them into books; and they were read at Puteoli in the theatre by a man of learning, who aſſumed the name of the Ennianiſt. He tranſlated ſeveral tragedies from the Greek, and wrote others. He publiſhed likewiſe ſeveral comedies; but, whether of his own invention, or tranſlated by him, is uncertain. He gave a Latin verſion of Evemerus's Sacred hiſtory, and Epicharmus's Philoſophy; and wrote Phagetica, epigrams; Scipio, a poem; Aſotus or Sotadicus, ſatires; Protreptica & Præcepta, and very probably ſeveral other works. It appears from his writings, that he had very ſtrong ſentiments of religion. He held the doctrine of tranſmigration, and is ſaid to have affirmed, that Homer's ſoul was tranſmigrated into him. The fragments of Ennius, for there are nothing but fragments left, were firſt collected by the two Stephens's; and afterwards publiſhed by Jerom Columna, a Roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, in 4to. Columna's edition was reprinted at Amſterdam 1707, in 4to, with ſeveral additions by Heſſelius, profeſſor of hiſtory and eloquence in the ſchool at Rotterdam.

De illuſtr. grammat. c. 1.

ENNODIUS (MAGNUS FELIX), biſhop of Pavia in Italy, and an eminent writer, was deſcended from an illuſtrious family in Gaul, and born in Italy about 473.

Dupin, &c. Cave, &c.

Loſing an aunt, who had brought him up, at ſixteen years of age, he was reduced to very neceſſitous circumſtances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for ſome time all the pleaſures and advantages which his wealth could peocure him; but afterwards reſolved upon a more ſtrict courſe of life. He entered into holy orders, with the conſent of his lady, who likewiſe betook herſelf to a religious life. He was ordained deacon by Epiphanius, biſhop of Pavia, with whom he lived in the moſt inviolable friendſhip. His application to divinity did not divert him from proſecuting, at his leiſure-hours, poetry and oratory, in which he had diſtinguiſhed himſelf from his youth; and his writings gained him a very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the Roman church; and, in 503, having preſented to the ſynod of Rome an apology for the council there, which had abſolved pope Symmachus the year before, it was ordered to be inſerted among the acts of the ſynod. He was advanced to the biſhopric of Pavia about 511, and appointed to negotiate an union between the eaſtern and weſtern churches; for which purpoſe he took two journies into the Eaſt, the former in 515, with Fortunatus, biſhop of Catanæa; the latter in 517, with Peregrinus, biſhop of Miſenum. Though he did not ſucceed in theſe negotiations, he ſhewed his prudence and reſolution in the management of them. For the emperor Anaſtaſius, having in vain uſed his utmoſt efforts to deceive or corrupt him, after other inſtances of ill treatment, ordered him to be put on board an old ſhip; and, forbidding him to land in any part of Greece, expoſed him to manifeſt danger. However, he arrived ſafe in Italy; and, returning to Padua, died there, not long after, in 521.

His works are not voluminous. They were all publiſhed by Andrew Schottus at Tournay, 1610, in 8vo; and by James Sirmond at Paris, 1611, in 8vo, with notes, explaining the names and titles of the perſons mentioned by Ennodius, and containing a great many obſervations very uſeful for illuſtrating the hiſtory of that age. Ennodius's works are likewiſe printed with emendations and illuſtrations, at the end of the firſt volume of father Sirmond's works, publiſhed at Paris in 1696; and, from that edition, at Venice, 1729, in folio. Dupin obſerves, that there is a conſiderable warmth and livelineſs of imagination in the

writings of Ennodius; but that his ſtyle is obſcure, and his manner of reaſoning far from exact.

ENT (GEORGE), a very ingenious and eminent phyſician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a courſe of claſſical inſtruction, was ſent to Sidney-college in Cambridge. He afterwards travelled into foreign countries, and was made a doctor of phyſic at Padua. After his return home, he became eminent for his practice; during the times of the Uſurpation, was choſen fellow, and afterwards preſident, of the college of phyſicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London Oct. 13, 1689, and was buried in the church of St. Laurence Jewry. He was extremely intimate with the famous Dr. William Harvey, whom he learnedly defended in a piece, intituled, "Apologia pro circulatione "ſanguinis contra Æmilium Pariſanum, 1641," in 8vo. Ten years after, he prevailed with Dr. Harvey to conſent to the publication of his "Exercitationes de generatione "animalium;" which he himſelf took the care of, and preſented to the preſident and fellows of the college of phyſicians in a moſt ſenſible, polite, and elegant dedication. He publiſhed alſo "Animadverſiones in Malachiæ Thruſ-"toni, M. D. diatribam de reſpirationis uſu primario, "1679," 8vo: before which, ſays Wood, is his picture in a long peruke. In the Philoſophical Tranſactions, number 194, ann. 1691, are Sir George Ent's "Obſervationes "ponderis teſtudinis, cum in autumno terram ſubiret, "cum ejuſdem ex terrâ verno tempore exeuntis pondere "comparati, per plures annos repetitæ." Wood ſeems to think, that Sir George might be the author of more things: but they had not come to his knowledge.

Wood's Faſti, vol. i.

EPHREM (ST.), an ancient Chriſtian writer of the fourth century, was a native of Edeſſa, according to ſome; or, as others ſay, of Niſibe in Syria; and was born under the emperor Conſtantine. He embraced a monaſtic life from his earlieſt years, and in a ſhort time was choſen ſuperior to a conſiderable number of monks. He was ordained deacon at Edeſſa, and prieſt at Cæſarea in Cappadocia by St. Baſil, who is alſo ſaid to have taught him Greek; but theſe two laſt circumſtances are queſtionable, ſince ſome accounts ſay, that he did not underſtand Greek, and that he died a deacon. He might have been a biſhop,

Cave's hiſt. lit.--Dupin, Nov. Bibl. des Aut. eccleſ.

and would not: for Sozomen relates, that when the people had choſen him, and ſought him in order to have him ordained to that function, he ran into the market-place, and pretended to be mad. Upon this he was let alone, as ſuppoſed to be really ſo; and eſcaping into ſome retired place, he there continued till another was choſen. He wrote a great number of books, all in the Syriac language: but a great part of them is ſaid to have been tranſlated in his life-time. Photius tells us, that he wrote above a thouſand orations, and that himſelf had ſeen forty-nine of his ſermons: and Sozomen obſerves, that he compoſed three hundred thouſand verſes. His works were ſo highly eſteemed, that they were publicly read in the churches after the ſcriptures. Sozomen obſerves, that his works were ſo remarkable for beauty and dignity of ſtyle, as well as for ſublimity of ſentiments, that theſe excellences did not diſappear even in their tranſlations: and St. Jerom aſſures us, that in reading the tranſlation of St. Ephrem's treatiſe of the "Holy Ghoſt," he plainly ſaw the vivacity of the author's genius. After ſeveral editions of his works, a beautiful one was printed at Oxford, 1708, in folio. Gregory Nyſſen, in his panegyric on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme averſion to the hereſies of Sabellius, Arius, and Apollinarius; the laſt of whom, as Gregory relates, he treated in a very extraordinary manner. Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entruſted them with a lady, St. Ephrem borrowed theſe books, under the pretence of being an Apollinarian; but, before he returned them, he glewed all their leaves together. The lady, ſeeing the outſide of the books to be the ſame as before, and not diſcovering that any thing had been done to them, returned them to Apollinarius to be uſed in a public conference he was going to have with a Catholic: but he, not being able to open his books, was obliged to retire in diſgrace.

Hiſt. eccleſ. lib. iii. c. 16.

Biblioth. Cod. 196.

Hieronym. de viris illuſtr. cap. 115.

St. Ephrem was a man of the greateſt ſeverity of morals, and ſo ſtrict an obſerver of chaſtity, that he avoided the ſight of women. Sozomen tells us, that a certain woman of diſſolute character, either on purpoſe to tempt him, or elſe being hired to it by others, met him on purpoſe in a narrow paſſage, and ſtared him full and earneſtly in the face. St. Ephrem rebuked her ſharply for this, and bade

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her look down on the ground. But the woman ſaid, "Why ſhould I do ſo, ſince I am not made out of the "earth, but of thee? It is more reaſonable, that thou "ſhould'ſt look upon the ground, from which thou had'ſt "thy original, but that I ſhould look upon thee, from "whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this converſation, which the moſt learned of the Syrians eſteemed one of the beſt of his performances. He was alſo a man of moſt exemplary charity, of which the following inſtance is related by Sozomen: Edeſſa having been long afflicted with a famine, he quitted his cell; and applying himſelf to the rich men, expoſtulated ſeverely with them, for ſuffering the poor to ſtarve, while they covetouſly kept their riches hoarded up. He read them a religious lecture upon the ſubject, which affected them ſo deeply, that they became regardleſs of their riches: "but we do not know," ſaid they, "whom to truſt with the diſtribution of them, ſince "almoſt every man is greedy of gain, and makes a mer-"chandiſe and advantage to himſelf upon ſuch occaſions." St. Ephrem aſked them, "what they thought of him?" They replied, that they eſteemed him a man of great integrity, as he was univerſally thought to be. "For your "ſakes therefore," ſaid he, "I will undertake this work:" and ſo receiving their money, he cauſed three hundred beds to be provided and laid in the public porticoes, and took care of thoſe who were ſick through the famine. And thus he continued to do; till the famine ceaſing, he returned to his cell, where he applied himſelf again to his ſtudies, and died not long after.

His death happened in 378, under the emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers; forbade them to preſerve his cloaths as relics; and ordered his body to be interred without the leaſt funeral pomp, or any monument erected to him.

EPICHARMUS, an ancient poet and philoſopher, was born in the iſland of Coos, and carried, as Laertius tells us, into Sicily, when he was but three months old, firſt to Megara, and afterwards to Syracuſe; which may well enough juſtify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himſelf; and he and Phormus are ſaid to have invented comedy in Syracuſe, though others have pretended to the glory of that diſcovery. He preſented fifty-five, or, according

Diog. Laert. l. viii.

according to others, thirty-five plays; but his works have been ſo long loſt, that even their character is ſcarcely on record. Only Horace has preſerved the memory of one of his excellences, by commending Plautus for imitating it; and that is, the keeping his ſubject always in view, and following the intrigue very cloſely:

"Plautus ad exemplum Siculi properare Epicharmi, &c."
Lib. ii. Epiſt. 1. v. 58.

"Plautus excells in winding up his plots
"Like Epicharmus, the Sicilian bard."

Beſides his numerous comedies, he wrote a great many treatiſes in philoſophy and medicine. Ariſtotle, as Pliny tells us, thought, that Epicharmus added the letters Θ and Χ to the Greek alphabet, though others aſcribe them to Palamedes. He died at the age of 90, according to Laërtius; or 97, as Lucian aſſerts. Laërtius has preſerved four verſes, inſcribed on one of his ſtatues, which ſhew the high eſteem antiquity had of him:

Hiſt. nat. lib. vii. c. 56.

"The ſtarry train as far as Phœbus drowns,
"And ancient Ocean his unequal ſons:
"Beyond mankind, we'll Epicharmus own,
"On whom juſt Syracuſe beſtow'd the crown."

EPICTETUS, a celebrated philoſopher of antiquity, was born near the end of Nero's reign, as is commonly ſuppoſed, at Hierapolis in Phrygia; and was a ſlave of Epaphroditus, a freedman of Nero's, and one of his guards. Under the dominion of this maſter, he paſſed the firſt part of his life; nor is it clear, at what time and by what means he obtained his liberty. Thus much we are aſſured of, that, upon an edict of Domitian for baniſhing all philoſophers from Rome and Italy, about the year 94, he withdrew to Nicopolis, a city of Epirus; and his being included under that prohibition, in the quality of a philoſopher, is a manifeſt proof that he was a freedman. It has generally been thought, that after his retreat he never returned to Rome, but paſſed the remainder of his life at Nicopolis; and this opinion is grounded upon Arrian's often ſaying, that thoſe diſcourſes, of which his book conſiſts, were made and delivered in that city. However, it is not ſafe to embrace it entirely; for Spartian tells us, that the emperor Hadrian was very intimate with Epictetus, which cannot well be conceived, if the latter had been conſtantly reſident, from the time of Domitian's edict, in a place ſo remote as Nicopolis. It does not certainly ap-

Fabric. bibl. Græc. t. iii.

Aul. Gellius, l. xv. c. 2.

In vit. Adrian.

pear whether or not he was ever married: but, as there is not ſufficient authority for affirming, ſo neither is there enough for denying it. For Arrian, in ſeveral paſſages, takes notice of Epictetus's averſion to the Epicureans, upon this provocation particularly, that they ſpoke in prejudice of marriage. But, married or ſingle, it is highly probable that he had no children: for, beſides that no author mentions him to have had any, that repartee of Demonax in Lucian intimates that he had none: who, when Epictetus adviſed him to marry and leave children, replied pleaſantly, "with all my heart, provided you will give me one "of your daughters." It is unqueſtionable, however, that he lived in extreme poverty: for how liberal ſoever Spartian hath been in commendation of Hadrian's generoſity towards poets, orators, philoſophers, mathematicians, and maſters of ſcience of any kind, though at the ſame time no man living took more delight in raillying them than he; yet we have no grounds to believe, that either the emperor or any of his ſucceſſors, who profeſſed ſuch eſteem and veneration for Epictetus, beſtowed upon him ſo much as might ſet him above even extreme poverty. The reaſon of this probably was his obſtinate contempt of riches, which would not ſuffer any favours of that kind to be faſtened upon him. And this appeared by his manner of living at Rome, in a little cottage, without ſo much as a door to it, no attendants but one old woman, and no furniture but an earthen lamp; to the light of which we owe thoſe beautiful and divine thoughts, of which Arrian hath preſerved ſome noble remains. This lamp was purchaſed for about 100 l. after his death, by a perſon whom Lucian ridicules for it, as hoping to acquire the wiſdom of Epicterus by ſtudying over it. We have no account that can be depended on, either of what diſtemper, or about what time, he died. Suidas tells us, that he lived to the reign of Marcus Aurelius; and Themiſtius aſſerts, that he was highly eſteemed by that prince as well as his predeceſſor. But this account is rejected by many, though all agree that he lived to a conſiderable age.

Lucian, in vit. Demonact.

Epictetus, though a philoſoper, was a man of great humility and modeſty, which was moſt eminent in his own practice, as well as in his recommendation of it to others. Hence he uſed to ſay, that there is no need of adorning a man's houſe with rich hangings or paintings: for the moſt graceful furniture is temperance and modeſty, which are laſting ornaments, and will never be the worſe for wearing.

ing. All ambition and vain-glory he deteſted; and as no man did more good, or lived better than he, ſo no man was more ſolicitous to conceal it. "If," ſays he, "you "have ſo far maſtered your appetite, as to have brought "your body to coarſe fare, and to be well contented with "mere neceſſaries, do not glory in your abſtemious way "of living. If you drink nothing but water, proclaim "not your own ſobriety upon every occaſion; or, if you "would inure yourſelf to hardſhip, do it for your own "benefit, and not to attract the admiration of the people. "Let vain-glorious fools make their trials as public as "they can; but know, that all affectations of this kind "are utterly unworthy of a philoſopher." Another proof of his freedom from vanity is this, that, although no perſon of his time was better qualified to become an author, yet he left nothing of his own compoſing behind him. Suidas indeed tells us, that he wrote a great many books; juſt as much, ſays Fabricius, as Pythagoras and Socrates, whom all allow to have written none. Nothing is certainly more juſtly valued than Epictetus's Enchiridion, or Manual of the Stoic philoſophy; but, if Arrian had not collected it from his maſter's mouth, and tranſmitted it, together with his commentary upon it, to poſterity, it is poſſible that the very name of Epictetus might not now be known. Stanhope's Tranſlation, &c. c. 79.

He was a great lover of neatneſs; and often uſed to ſay, that he had much rather ſee one of his ſcholars come to him well-dreſſed and curled, and had more hopes of ſuch a one's improvement, than of one whoſe hair was greaſy, and his habit ſlovenly. He had an ill perſon, and was weak and lame, as we learn from theſe lines, which are quoted by Gellius, and are thought by ſome to have been written by himſelf: Arrian, lib. iv. c. 11.

"Although by birth a ſlave, in body lame,
"In fortune poor, heaven's favour gives me fame."
Aul. Gell. l. ii. c. 18.

The meanneſs of his fortune however did not affect the greatneſs of his ſoul. Prodigious things are related of his patience thus: while he was a ſlave to Epaphroditus, his maſter one day took a frolic to wrench his leg. Epictetus obſerving the brute delighted with ſo barbarous a pleaſure, and that he continued it with greater violence, ſaid, with a ſmile, and without any appearance of paſſion, "if you go "on, you will certainly break my leg:" and when his leg was broken, "did not I tell you, Sir, that it would be ſo?" This ſtory is related by Celſus the Epicurean, who takes occaſion Origen contra Celſ. l. vii.

occaſion from it to extol the conſtancy of Epictetus above that of Chriſt.

He conſtantly profeſſed the Stoic philoſophy, which was of all others the moſt ſevere and exalted, and no man among the ancients was more expert at reducing the rigour of their maxims and precepts into practice. For though he was one of the laſt who formally applied himſelf to the rules of this ſect, yet he was one of its greateſt ornaments; and conformed himſelf ſtrictly, both in his diſcourſe and behaviour, to the manners of Socrates, Zeno, and Diogenes. With fancy and fortune, the two things by which mankind are governed, he waged continual war. This was his method of talking about fancy: "What is the whole Iliad of Homer," ſays he, "but a ſucceſſion of moſt unreaſonable humours? Paris "took a fancy to carry off Menelaus's wife, and Helena "to go away with him. Now, if her huſband had been "ſo prudent as to account the loſs of ſuch a wife rather a "deliverance than an affliction, the whole jeſt had been "ſpoiled, and we had had neither Iliad nor Odyſſey. But, "from his being as extravagantly humourſome and fanci-"ful as the reſt, he followed wars and tumults, the "ſlaughter of innocent men without number, and the "ſubverſion of ſeveral ancient cities." Fortune he uſed to compare to a woman of quality, who proſtitutes herſelf to ſervants. He entirely renounced all the delights which gratify the ſenſes, to devote himſelf ſolely to nobler ſatisfactions of the ſoul.

Arrian, lib. 1. c. 28.

But that which ſeems to be the peculiar glory of Epictetus is, that, of all the ancient philoſophers, he made the neareſt approaches to the true Chriſtian morality, and entertained more juſt and becoming notions concerning the nature and providence of God, than any who were not enlightened by the goſpel. His doctrines were, in truth, ſo agreeable to ours, that St. Auguſtine, notwithſtanding his violent prejudices againſt the generality of the heathen ſages, ſpeaks of him with great reſpect, and honours him with the character of an exceedingly wiſe and good man. Another excellence, peculiar to himſelf, is, that he admitted all the ſeverity of the Stoics, without taking in any of their fourneſs. He has nothing of the inſolence, ſo uſual with that ſect, of making their romantic wiſe man equal with God. He rejected their chimerical and impracticable perfections; ſo that he reformed Stoiciſm, as well as profeſſed it. And, beſides his vindicating the immortality

mortality of the ſoul, as ſtrenuouſly as Seneca or any of the Stoics, he declared openly againſt ſelf-murder; the lawfulneſs of which was maintained by the reſt of his ſect.

Arrian, his diſciple, wrote a large account of his life and death, which is loſt. His commentaries and the Enchiridion have been often publiſhed, and tranſlated into almoſt every language. A tranſlation of them into Engliſh, with notes, was publiſhed in 1758 at London, by the learned Mrs. Elizabeth Carter, daughter of the late reverend Dr. Carter of Deal in Kent. Simplicius was alſo a celebrated commentator upon Epictetus, of whom we ſhall ſpeak under his article.

EPICURUS, the greateſt philoſopher of his age, was born at Gargettus in Attica, in the 3d year of the 109th Olympiad; that is, about the year 340 before Chriſt. From the place of his birth, we find him often called, by ancient authors, the "Gargettic author," the "Gargettic "old man," and ſimply, the "Gargettian." His father Neocles, and his mother Chæreſtrata, were among thoſe inhabitants of Attica, whom the Athenians ſent into the iſle of Samos. This was the occaſion of Epicurus's paſſing his childhood in that iſland; and he did not return to Athens, till he was eighteen years of age. His maſters are ſaid to have been various; and there is much uncertainty about them. Cicero, Plutarch, Empiricus, and others, have repreſented him as accuſtomed to boaſt that he never had any maſter; but was his own teacher, and attained philoſophy by his own wit and induſtry. They mention this indeed, with a view of diſparaging him; yet it muſt be granted, that he diſcovered many great and uſeful truths by the ſtrength of his own parts. He did not fix at Athens upon his firſt return thither; for, at the age of twenty-three, he went to his father, who dwelt at Colophon; and thence to ſeveral other places, before he ſettled himſelf at Athens. This he did in the 36th or 37th year of his age, and "diſcourſed a while," ſays Laërtius, "of philoſophy "in public with others, but afterwards eſtabliſhed a ſect "of his own." Admiring, as he did, the doctrine of Democritus, he profeſſed himſelf at firſt a Democritian; but afterwards, when he had made alterations in the ſyſtem of that philoſopher, his followers were called, from him, Epicureans. Laertius, &c.

Whereas other profeſſors of ſects made choice of particular places in Athens, as, the Academy, the Lyceum, &c. Epicurus purchaſed a very pleaſant garden, where he lived with

with his friends in great tranquillity, and taught philoſophy to a great number of diſciples. They lived all in common with their maſter; and a better regulated ſociety had never been ſeen. To be convinced of this, only read the following paſſage in Tully: "Epicurus ſays that, of "all things which wiſdom has provided for the happineſs "of life, nothing is more excellent and more agreeable "than friendſhip. Nor did he confirm this by words "alone, but much more by his life and manners. The "greatneſs of which behaviour is abundantly teſtified "by the fabulous ſtories of the ancients; in the infinite "number and variety of which, fetched from the remoteſt "antiquity, there are ſcarce three pair of friends to be "met with from Theſeus down to Oreſtes. But what "large aſſemblies of friends, and how ſtrictly united in "mutual love, did Epicurus entertain in one little houſe! "which harmony is at this day kept up by the Epicureans." De finibus, L. i. 20. He wrote a prodigious number of books. Laërtius, ſpeaking of the philoſophers who have written the moſt, places Chryſippus in the firſt rank, and Epicurus in the ſecond. This, in his preface; but, in his tenth book, he ſays abſolutely and without reſerve, that, of all authors, Epicurus is the man who has written the moſt: "His works," continues he, "amount to three hundred volumes, which "contain nothing but what is his own; for he borrows "the words of no author, nor makes a quotation from "any one. But as to Chryſippus, who would not ſuffer "himſelf to be ſurpaſſed by Epicurus in the number of "his compoſitions, he did nothing but heap quotation "upon quotation: ſo that, if what he cited had been "taken away from him, his writings would have been re-"duced nearly to blank paper." Epicurus's books have been loſt long ago: beſides ſome titles preſerved by Laërtius, and fragments ſcattered among ſeveral writers, there is no part of them remaining.

Epicurus lived all his days, unmarried, at Athens; dividing his time between converſing with his friends, reading lectures to his pupils, and compoſing ſyſtems and treatiſes: and, being grown old, made, as the cuſtom was, his will, which is preſerved entire by Laërtius. He died, in great pain, of a retention of urine, with ſingular patience and conſtancy, when he had juſt entered his 72d year. It is remarkable, that, being near death, he wrote the following epiſtle, preſerved by Laërtius, to one of his friends: "Having led a moſt happy life, and now being "about

" about to die, we write this to you. We are ſeized with " the ſtrangury and dyſentery beyond expreſſion: but all " our pains and troubles ariſing from hence are abun- " dantly compenſated by the pleaſure we have in reflect- " ing upon our diſcourſes and inventions. But do thou, " as becomes the good-will thou haſt had from thy youth " towards me and philoſophy, take care of the children " of Metrodorus." The reſpect, which his followers preſerved for his memory, is almoſt incredible. His ſchool was never divided, but his doctrine perpetually followed as an oracle. " The ſect of Epicurus," ſays a conſiderable perſon, " reſembles ſome real republic; which, entirely " free from all ſedition, is governed by one common mind " and will. This diſcipline they have formerly followed, " and do follow even now; ſo that, it is probable, they " will continue the ſame for the future. But, among " the Stoics, factions have ariſen; which, being begun " by their heads, have been continued down to this time." Numenius apud Euſeb. Præpar. evang. lib. xiv. It is, ſurely, no ſmall circumſtance in favour of theſe philoſophers, that they ſhould enjoy profound peace and tranquillity, while all the other ſects were full of quarrels and miſunderſtandings. As they paid this reſpect to his doctrine, ſo they paid no leſs to his perſon. They placed his picture everywhere: they kept his birth-day even in Pliny's time; and obſerved the month he was born in as a continued feſtival. In a word, as long as learning flouriſhed in Greece, and Rome was preſerved from the incurſions of Barbarians, the memory of Epicurus continued freſh, and his ſchool and diſcipline in high vogue. Hiſt. Nat. l. xxxv.

Epicurus revived the atomical ſyſtem, which Leucippus had invented; and brought it, by his authority, into great repute. He has been univerſally condemned for what he taught concerning the nature of the Gods; whom he is ſuppoſed to have denied in his heart, though he owned them with his mouth, for the ſake of avoiding the puniſhment he would have ſuffered, if he had attempted to overthrow the worſhip of them. What gives reaſon to ſuppoſe this of him, is, that he reduced the divine nature to a ſtate of perfect inaction, deprived it of the government of the world, and did not acknowledge it to be the cauſe of the univerſe. This made Tully ſay, " re tollit, ora- " tione relinquit, Deos," and he adds, that he made this formal confeſſion with his mouth: " invidiæ deteſtandæ " gratiâ." As to his doctrine, that *the happineſs of man conſiſts in pleaſure*, though it has occaſioned ſome effects De Nat. Deor. l. i.

which

which have diſcredited his ſect, yet, if it be rightly interpreted, it is certainly very reaſonable; for it amounts to nothing more, than that the happineſs of man conſiſts in his being at eaſe, and in feeling pleaſure, or, generally, in being contented. Could we aſk Epicurus, where this eaſe and contentment muſt be found, he would not ſay, in good eating, drinking, or in commerce with women; but in ſobriety, temperance, and the checking of tumultuous and diſorderly paſſions, which deprive the ſoul of her ſtate of happineſs; that is, the ſoft and quiet acquieſcence in her condition. Theſe were the pleaſures wherein Epicurus made the happineſs of man to conſiſt. But people exclaimed againſt the word PLEASURE; thoſe who were corrupted already, made an ill uſe of it; the enemies of his ſect took advantage of it; and ſo the name of an Epicurean became odious. All this however is accidental to the doctrine, and hinders not but Epicurus may have philoſophized in a very ſolid manner.

It is probable that he did ſo, becauſe it is certain that he lived in a moſt exemplary manner himſelf, and conformably to the rules of philoſophical wiſdom and frugality. Calumnies indeed have been ſpread againſt the morals of this philoſopher. He has been repreſented as a glutton, a debauchee, a Sardanapalus; and becauſe, according to the cuſtom of thoſe days, he admitted ſome women who loved philoſophy into the number of his diſciples, his ſchool has been repreſented as a downright brothel. It has been reported, that the courtezan Leontium, though ſhe attended this philoſopher's lectures, had not diſcontinued her former trade; and that ſhe ſerved the whole ſociety with her perſon, and Epicurus in particular. But all this has been ſolidly confuted by the excellent Gaſſendi, in his ſeventh book "De vitâ & moribus Epicuri:" in which work he has laboured with extreme diligence to collect whatever could be found concerning the doctrine and perſon of this philoſopher in the writings of the ancients, and to reduce the ſame into a complete ſyſtem. It may perhaps be wondered, that Epicurus, having practiſed ſuch excellent morals, ſhould have fallen into an infamy, which has rendered his ſect and memory odious for ages: but it muſt be remembered, that he was contemporary with Zeno, the founder of the Stoics; and that his competition with that famous philoſopher muſt neceſſarily have produced ill conſequences of this nature. The Stoics profeſſed a great ſeverity in their morals: and to contend with them was

almoſt

almoſt as dangerous at that time, as it is at all times to be at variance with bigots. They intereſted religion in their quarrel: they raiſed fears, leſt the youth ſhould be perverted; and they alarmed all good men. Their accuſations found credit; for the people are eaſily perſuaded, that true zeal and auſtere maxims always go together. All which conſidered, it muſt not be thought ſtrange, if, by dint of defamation, pious frauds, forged letters, and ſuch like arts, they made diſadvantageous impreſſions of Epicurus, which laſted a long time.

Again: It was eaſy to give an ill ſenſe to the doctrines of Epicurus, and to fright honeſt people with his term PLEASURE. If, when they had ſpoken of it, they had at the ſame time added his explications, no one would have been alarmed: but all the explications, which were favourable to him, were carefully removed, and kept from the knowledge of the vulgar. Beſides, as we have already obſerved, there were ſome Epicureans who made an ill uſe of his doctrine. They did not debauch themſelves indeed in his ſchool: but they had the cunning to ſhelter their diſorders under the authority of ſo great a name. This Seneca, though a Stoic, has the candor to own: "They "are not," ſays he, "inſtigated by Epicurus to riot; but, "already addicted to vices, they hide their debaucheries "in the boſom of philoſophy, and run to thoſe lectures "where they hear pleaſure is recommended. Nor do "they conſider how temperate and abſtemious, for ſuch "I take it to be, the pleaſure of Epicurus is; but fly to "the bare name, ſeeking ſome protection and cover for "their luſts." Gaſſendi has admirably unfolded all this, and ſhewn how ſeveral great men, hurried away with the torrent, have, from age to age, followed the eſtabliſhed prejudices, without examining things to the bottom. He mentions Cicero, Plutarch, and Galen, in particular: he mentions alſo ſome fathers of the church. Gregory Nazianzen, however, was not under this error, for he owns the morals of Epicurus to be very ſtrict; and ſeveral others have owned the ſame.

De vitâ beatâ, c. vi.

If ever we have had reaſon to know, that time at length does juſtice to oppreſſed innocence, it is with regard to this philoſopher: for there have riſen ſo many illuſtrious defenders of his morals, both practical and ſpeculative, that, at preſent, none but the obſtinate or ignorant judge ill of either. Gaſſendi obſerves, that, as ſoon as polite learning began to revive in the 15th century, ſeveral able

able men ſpoke in behalf of Epicurus; who, during ſo many ages of barbarity, had been oppreſſed under a load of prejudices. He names Philelphus, Alexander ab Alexandro, Cælius Rhodiginus, Volaterranus, Joannes Franciſcus Picus, Erycius Puteanus; and he might have added to theſe Laurentius Valla. The famous don Franciſco de Quevedo publiſhed an apology for this philoſopher at Madrid, in 1635. In France, La Mothe le Voyer and Sorbiere have done the ſame: but nothing has been written in any country, or in any age, in defence of Epicurus, which can equal the performance of Gaſſendi. What he has compoſed on that ſubject is a maſter-piece; the moſt curious and judicious collection that can be ſeen, and diſpoſed in the cleareſt and moſt regular method. Laſtly, our countryman Sir William Temple, ſo famous for his embaſſies and fine writings, has declared himſelf in favour of Epicurus with very ſingular addreſs.

De vitâ & moribus Epicuri, lib. vii. c. 7.

See his Miſcellanies.

It would be wrong to conclude the account of this philoſopher, without obſerving one particularity relating to him; which is, that, as famous as he has been ſince his death, he was not much ſo before. Seneca, ſpeaking of ſeveral great men, who had not juſtice done them in their own age, forgets not Epicurus. "How many," ſays he, "have there been, whoſe merits were not publicly "known, till themſelves were no more! How many "have become famous after their deaths, who were not "ſo during their lives! You ſee how much Epicurus is "admired, not only by the more learned, but even by "the ignorant multitude. This man was unknown at "Athens, in whoſe neighbourhood he had, as it were, "concealed himſelf. Having outlived his friend Me"trodorus many years, in a certain epiſtle, where he af"fectionately commemorates the friendſhip which had "ſubſiſted between them, he concludes with ſaying, that "it had not been the leaſt prejudice to himſelf and "Metrodorus, amidſt ſo much good fortune, that they "had been not only unknown, but almoſt unheard of "in Greece. Was he not therefore found out after he "had ceaſed to be? Did not his doctrine ſhine forth? "Metrodorus likewiſe, in a certain epiſtle, makes the "ſame confeſſion, that himſelf and Epicurus had not "ſhone out in due luſtre, but that both of them ſhould "one day be highly and freely honoured by thoſe who "ſhould tread in their footſteps." A father of the church will bear witneſs, that Metrodorus did not feed himſelf

Senec. Epiſt. lxxix.

with

with vain hopes, when he imagined, that the ſect of his friend Epicurus would make more noiſe in future ages, than it did during their lives. It is Lactantius, and his words are theſe: "Epicuri diſciplina celebrior ſemper fuit, quam "cæterorum." Div. Inſt. l. iii. c. 17.

EPIMENIDES, an ancient poet and philoſopher, was born at Gnoſſus in Crete; and has always been acknowledged a Cretan, though, contrary to the cuſtom of his country, he wore his hair long. Some ſay, he did this becauſe he was aſhamed of his country, and would not be taken for a Cretan; and indeed he does not ſeem to have a high opinion of his countrymen, if that verſe cited by St. Paul be, as it is generally believed to be, his: "The Cretans are always lyars, evil beaſts, ſlow bellies." Many wonderful things are related of him; and his reputation was ſo great all over Greece, that he was there eſteemed a favourite of the gods. The Athenians, being afflicted with a plague, and commanded by the oracle to make a ſolemn luſtration of the city, ſent Nicias, the ſon of Niceratus, with a ſhip to Crete, to deſire Epimenides to come unto them. He accepted their invitation, and accompanying the meſſengers to Athens in the 46th Olympiad, performed the luſtration of the city; and the plague ceaſed. Here he contracted an acquaintance with Solon, whom he privately inſtructed in the proper methods for the regulation of the Athenian commonwealth. Standing one day to look on the haven Munychia, he ſaid to thoſe that were about him, "How blind is man in future "things! for, if the Athenians did but foreſee what a "miſchief this will be to their city, they would demoliſh "it with their very teeth, rather than let it ſtand." About 250 years after, Antipater confirmed his judgement, by placing a Macedonian garriſon in thoſe invincible works; and the ſaying of Epimenides, being on record and known, made him paſs for a prophet among the ancients. Having finiſhed his buſineſs at Athens, the citizens offered him many valuable preſents and high honours, and appointed a ſhip to carry him back to Crete; but he returned their preſents, and would not accept of any thing, but a little branch of the ſacred olive, preſerved in the citadel; and deſired the Athenian people to enter into an alliance with the Gnoſſians. Having obtained this, he returned to Crete, where he died ſoon after, aged 157 years; or, as the Cretans, conſiſtently with their character, pretended, 299. Diogenes Laertius, lib. i. Titus, c. i. v. 12.

He was a great poet, and wrote many things in verſe. He wrote 5000 verſes on "the genealogy of the gods;" 6500 on "the building of the ſhip Argos, and Jaſon's expedition to Colchos;" and 4000 "concerning Minos and Rhadamanthus." He wrote alſo in proſe "concerning ſacrifices and the commonwealth of Crete." St. Jerom likewiſe mentions his book "of oracles and reſponſes." The Lacedemonians procured his body, and preſerved it among them upon the advice of an oracle; and Plutarch tells us, that he was accounted the ſeventh wiſe man, by thoſe who would not admit Periander into the number.

In Epiſt. ad Titum, c. i. v. 12.

Life of Solon.

EPIPHANIUS, an ancient Chriſtian writer, was born about 332, at Beſanducan, a village of Paleſtine. His parents are ſaid by Cave to have been Jews; but others are of opinion, that there is no ground for this ſuſpicion, ſince Sozomen affirms, that "from his earlieſt youth he was educated under the moſt excellent monks, upon which account he continued a very conſiderable time in Egypt." It is certain, that, while he was a youth, he went into Egypt, where he fell into the converſation of the Gnoſtics, who had almoſt engaged him in their party; but he ſoon withdrew himſelf from thoſe heretics, and, returning to his own country, put himſelf for ſome time under the diſcipline of Hilarion, the father of the monks of Paleſtine. He afterwards founded a monaſtery near the village where he was born, and preſided over it. About 367, he was elected biſhop of Salamis, afterwards called Conſtantia, the metropolis of the iſle of Cyprus, where he raiſed himſelf a great reputation by his writings and his piety. In 382, he was ſent for to Rome by the imperial letters, in order to determine the cauſe of Paulinus concerning the ſee of Antioch. In 391, a conteſt aroſe between him and John biſhop of Jeruſalem. Epiphanius accuſed John of holding the errors of Origen; and, going to Paleſtine, ordained Paulinian, brother of St. Jerom, deacon and prieſt, in a monaſtery which did not belong to his juriſdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and diſcipline of the church. Epiphanius defended what he had done, in a letter to John. This diſpute irritated their minds ſtill more, which were already incenſed upon the ſubject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That

Dupin, Bibl. des aut. eccl. f. Cave, Hiſt. Literar.

Hiſt. eccleſ. l. vii. c. 32.

biſhop, who ſeemed at firſt to favour the biſhop of Jeruſalem, declared at laſt againſt Origen; condemned his books in a council held in 399; and perſecuted all the monks who were ſuſpected of regarding his memory. Theſe monks, retiring to Conſtantinople, were kindly received there by John Chryſoſtom; which highly exaſperated Theophilus, who, from that time, conceived a violent hatred to Chryſoſtom. In the mean time Theophilus informed Epiphanius of what he had done againſt Origen, and exhorted him to do the ſame: upon which Epiphanius, in 401, called a council in the iſle of Cyprus, got the reading of Origen's writings to be prohibited, and wrote to Chryſoſtom to do the ſame. Chryſoſtom not approving this propoſal, Epiphanius went to Conſtantinople, at the perſuaſion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any converſation with Chryſoſtom, but uſed his utmoſt efforts to engage the biſhops, who were then in that city, to approve of the judgement of the council of Cyprus againſt Origen. Not ſucceeding in this, he reſolved to go the next day to the church of the apoſtles, and condemn there publicly all the books of Origen, and thoſe who defended them: but, as he was in the church, Chryſoſtom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expoſe him to danger, as it would probably raiſe ſome ſedition. This conſideration ſtopped Epiphanius, who yet was ſo inflamed againſt Origen, that, when the empreſs Eudoxia recommended to his prayers the young Theodoſius, who was dangerouſly ill, he anſwered, that "the prince her ſon ſhould not die, "if ſhe would but avoid the converſation of Dioſcorides, "and other defenders of Origen." The empreſs, ſurprized at this anſwer, ſent him word, that, "if God ſhould "think proper to take away her ſon, ſhe would ſubmit to "his will, that he might take him away, as he had given "him; but that it was not in the power of Epiphanius "to raiſe him from the dead, ſince he had lately ſuffered "his own archdeacon to die." Epiphanius's heat was a little abated, when he had diſcourſed with Ammonius and his companions, whom Theophilus had baniſhed for adhering to Origen's opinions; for theſe monks gave him to underſtand, that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At laſt he reſolved to return to Cyprus; and,

for a farewel to Chryſoſtom, he ſaid, "I hope you will not "die a biſhop:" to which the latter replied, "I hope "you will never return to your own country." Both theſe things came to paſs; for Chryſoſtom was depoſed from his biſhopric, and Epiphanius died at ſea about 403. His works were printed in Greek at Baſil 1544 in folio, and had afterwards a Latin tranſlation made to them, which has frequently been reprinted. At laſt Petavius undertook an edition of them, together with a new Latin tranſlation, which he publiſhed at Paris 1622, with the Greek text reviſed and corrected by two manuſcripts. This edition is in two volumes folio, at the end of which are the animadverſions of Petavius, which are rather diſſertations upon points of criticiſm and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne 1682 in two volumes folio.

Sozomen, l. viii. c. 15.

Epiphanius was learned in the Hebrew, Syriac, Egyptian, Greek, and Latin tongues; which makes Jerome call him Πενταγλωττος, "a man of five tongues". He was very converſant in eccleſiaſtical antiquities, on which account he is chiefly regarded. M. Daille ſtyles him "a good and "holy man, but obſerves, that he was little converſant "in the arts either of rhetoric or grammar, as appeareth "ſufficiently from his writings; where you ſhall often "find him failing, not only in the clearneſs of his ex-"preſſions, and the courſe and fit contrivance of his "periods, but alſo even in the order and method, which "is the true light of all diſcourſe: which defects muſt "neceſſarily be the cauſe of much obſcurity in very many "places, as indeed is much complained of by the inter-"preters of this father." The ſame writer afterwards obſerves, that, "as Epiphanius was of a very good, honeſt, "and plain nature, but a little too credulous, and withal "very eager and fierce in maintaining whatſoever he "thought was right and true; ſo he hath the more eaſily "been induced both to receive and deliver things for "ſolid, which yet are not ſo; and to ſtand ſtiffly in the "defending of them, after he had once embraced the "ſame." Scaliger is very ſevere upon our author, calling him "an ignorant man, who knew nothing of Greek or "Hebrew; who, without any judgement, was ſolicitous "to collect every thing; and who abounds in falſities. "We have," ſays he, "a treaſure of antiquities in him; "for he had good books, which he ſometimes tranſcribes "to very good purpoſe: but when he advances any thing

Apol. 1. adv. Rufin.

Treatiſe concerning the right uſe of the fathers, book i. ch. 5.

Ibid. book ii. ch. 4.

"of

"of his own, he performs wretchedly." Photius tells us, that his ſtyle is very mean and negligent; and Dupin obſerves, that it has neither beauty nor elevation, but is low, rough, and unconnected; that he had a great extent of reading and erudition, but no judgement nor juſtneſs of thought; that he often uſes falſe reaſons to confute heretics; that he was very credulous, inaccurate, and frequently miſtaken in important points of hiſtory; that he paid too ready a regard to ſpurious memoirs and uncertain reports; in ſhort, that he had great zeal and piety, but little conduct and policy. Scaligerana, p. 101. Genev. 1666. Cod. 122.

EPISCOPIUS (SIMON), a man of moſt uncommon parts and learning, and the chief ſupport of the Arminian ſect, was deſcended from a reputable Proteſtant family, and born at Amſterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for ſome time, whether he ſhould be brought up to learning; but, appearing to have a ſtrong propenſity that way, it was, at the inſtigation of friends, at length conſented to. After he had gone through the Latin ſchools at Amſterdam, he went to ſtudy at Leyden in 1602. His father died of the plague in 1602, and his mother in 1604; neither of which calamities however retarded his ſtudies in the leaſt. He was admitted maſter of arts in 1606, and thenceforward applied himſelf wholly to the ſtudy of divinity. He made ſo great a progreſs in it, that he was judged in a ſhort time worthy of the miniſtry. The magiſtrates of Amſterdam wiſhed he might be promoted to it; but he met with many difficulties in his way, becauſe, during the violent controverſy between Gomarus and Arminius about predeſtination, he declared for the latter. This made him weary of the univerſity of Leyden, and he went to Franeker in 1609; but he did not continue there long, for he found that, by diſputing too vehemently, he had exaſperated the profeſſor Lubertus, who was a zealous Gomariſt. Arminius was at that time labouring under the illneſs of which at length he died; on which account Epiſcopius went to Leyden to make him a viſit. He had many conferences with him upon religion and the ſtate of the church; and afterwards returning to Franeker, had more diſputes with Lubertus. His adverſaries now began to charge him with Socinianiſm; and this profeſſor was ſo bitter againſt him, that he left Franeker, and returned to Holland. Curcellæi præfat. in oper. Epiſcopii. Hagæ 1678.—Epiſcopii vita a Limborch. p. 2. Amſt. 1701.

Here he was ordained in 1610, and made miniſter of the village of Bleyſwyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the States of Holland, between ſix Anti-Remonſtrants and ſix Remonſtrant miniſters; and here he diſplayed his wit and learning to the greateſt advantage. In 1612, he was choſen divinity-profeſſor at Leyden, in the room of Gomarus, who had voluntarily reſigned; and, what is remarkable, he lived in peace with Polyander his colleague, though they held contrary opinions about predeſtination. The functions of his poſt and his private ſtudies were a light burden to him, compared with the difficulties he had to ſuſtain on account of the Arminian controverſy; which, though it began in the univerſities, ſoon after flew to the pulpits, and was now got among the people. All was in an uproar and confuſion; and, during this conteſt, none were more expoſed to the curſes of the populace, than Epiſcopius and the moſt eminent men of the Arminian party, becauſe they were looked upon as the cauſe of theſe diſturbances. The ſecond year of his profeſſorſhip at Leyden, he was abuſed at Amſterdam at church and in the ſtreet; becauſe, being godfather to one of his nieces, he had taken upon him to reply to the miniſter who officiated. The miniſter aſked him, whether the doctrine of the church there was not the true and perfect doctrine of ſalvation? Epiſcopius, inſtead of anſwering this queſtion by a bow, the uſual ſign of approbation, began to ſay ſomething in order to ſhew, that he admitted it only with certain limitations. Upon this the miniſter flew into a paſſion, and called him a preſumptuous young man; the people immediately took fire; and Epiſcopius, who was loaded with opprobrious language both in the church and in the ſtreet, narrowly eſcaped being beaten and ſtoned to death. The reaſon which induced him to explain himſelf on this occaſion, was, becauſe one of this party, having before anſwered YES in the like caſe, was publicly reproached in the ſtreets, as having deſerted the doctrine of the Remonſtrants. This firſt danger was ſoon followed by another. A blackſmith, one day ſeeing him go by, went out of his forge with an iron bar in his hand, and ran after him, crying, "Stop the Arminian, the diſturber of the church:" and he would certainly have been knocked down by this brute, if people had not intervened, while he made his eſcape. Limborch, p. 44. and Curcellæus.

Curcellæus alſo relates, that, Feb. 1617, the houſe

houſe of Epiſcopius's eldeſt brother was plundered by the mob at Amſterdam, under this falſe pretence, that a great many Arminians uſed to meet there to hear ſermons. But theſe are the unavoidable conſequences of theological controverſies, when they get among the people; and when a principle of moderation does not reſtrain them, as it always ſhould do, within the walls of the univerſities.

In 1614, he began his comment upon the firſt epiſtle of St. John, which gave occaſion to various rumours, all of them tending to prove him a Socinian. The year after, taking the opportunity of the vacation, he went to Paris, for the ſake of ſeeing that city: which journey occaſioned him no ſmall trouble. For he was no ſooner returned home, than his adverſaries publiſhed, that he had had ſecret conferences with father Cotton, in order to concert the ruin of the Proteſtant church and the United Provinces; that he avoided all converſation with Peter du Moulin, miniſter at Paris; or, as others ſay, that the latter declined all conference with him, ſeeing him ſo intimate with the enemies of his country and of the Proteſtant religion. Falſe and groundleſs as theſe reports were, it coſt Epiſcopius ſome pains to refute them. The States of Holland having invited him to come to the ſynod of Dort, that he might take his place in that aſſembly, as well as the other profeſſors of the ſeven United Provinces, he was one of the firſt that went thither, and was accompanied by ſome Remonſtrant miniſters. But the ſynod would not ſuffer them to ſit in that aſſembly as judges, nor admit them but as perſons ſummoned to appear. They were obliged to ſubmit, and appeared before the ſynod. Epiſcopius made a ſpeech, in which he declared, that they were all ready to enter into a conference with the ſynod; but was anſwered, that the ſynod did not meet to confer, but to judge. They excepted againſt the ſynod, and refuſed to ſubmit to the order made by that aſſembly: which was, that the Remonſtrants ſhould neither explain nor maintain their opinions, but as far as the ſynod ſhould judge it neceſſary. Upon their refuſing to ſubmit to this order, they were expelled the ſynod; and meaſures were taken to judge them by their writings. They defended their cauſe with the pen; and it was Epiſcopius that compoſed moſt of the pieces they preſented on this occaſion, and which were publiſhed ſome time after. The ſynod depoſed them from their functions; and becauſe they refuſed to ſubſcribe a writing, which contained a promiſe

Limborch, p. 52.

not to perform privately any of their miniſterial functions, they were baniſhed out of the territories of the commonwealth.

They were baniſhed in 1618, and took up their reſidence at Antwerp; as thinking themſelves there in the beſt ſituation to take care of their churches and families. Epiſcopius was not ſo much taken up with the affairs of his party, but he found time to write againſt the church of Rome, in defence of thoſe truths, which all the Proteſtants in general maintain. When the war between the Spaniards and United Provinces began again in 1621, he went to France; and there laboured by his writings, as much as lay in his power, to ſtrengthen and comfort his brethren. He not only compoſed, in common with his brethren, "A confeſſion of faith"; he not only publiſhed, ſoon after, his "Antidote againſt the canons of the ſynod "of Dort", but he alſo diſputed with great ſtrength of argument againſt Wadingus, a Jeſuit; who treated him very kindly, and taking an advantage of the difficulties he ſaw him under, endeavoured to perſuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a miniſter of the church of the Remonſtrants at Rotterdam. He married the year after, but never had any children by his wife, who died in 1641 of a retention of urine. In 1634, he removed to Amſterdam, being choſen rector of the college, which thoſe of his ſect had founded there. He continued in that poſt till his death, which was preceded by a tedious and gradual declenſion. Auguſt 1640, hiring a veſſel, he went with his wife to Rotterdam: but after noon, while he was yet upon his voyage, a fever ſeized him; and, to add to his indiſpoſition, about evening came on ſuch a ſtorm of thunder and rain, as had not been known for many years. All theſe hindrances made them arrive ſo late at Rotterdam, that the gates of the city were ſhut: and the long time he was obliged to wait, before he could get them opened, increaſed his diſorder ſo much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illneſs, in the ſtone and other complaints, as long as he lived. He died the 4th of April 1643, of the ſame illneſs which had killed his wife, viz. a retention of urine; having loſt his ſight ſome weeks before. Limborch tells us, that the moon was under an eclipſe at the hour of his death; which ſome conſidered as a fit emblem of the church, as being

being then deprived of much light, by the diſappearing of ſuch a luminary as Epiſcopius. He tells us alſo, that Epiſcopius's friends and relations had ſome medals ſtruck, with the images of Truth and Liberty upon them, in remembrance of him, who had been a moſt ſtrenuous aſſerter of both. He did not always write with that moderation, which becomes the patience and humility of a Chriſtian; and though his friends have brought ſeveral ſtrong reaſons to vindicate him upon this head, yet it would have been better, if he had not wanted them. Limborch, p. 320.

It would be endleſs to collect the prodigious elogiums, which great and learned men have beſtowed upon Epiſcopius: one however we cannot omit, becauſe it comes, where we ſhould leaſt expect it to have come, from an eminent member and ornament of the church of Rome: "I cannot forbear obſerving in this place," it is father Mabillon who ſpeaks, in his treatiſe of ſtudies proper for them that live in monaſteries; "I cannot forbear ob-"ſerving, that, if ſome paſſages had been left out of Epiſ-"copius's theological Inſtitutions, which Grotius eſteemed "ſo much that he carried them with him wherever he "went, they might have been very uſeful in the ſtudy of "divinity. This work is divided into four books; the "method of which is quite different from that which is "generally followed. His ſtyle is beautiful, and his man-"ner of treating his ſubjects anſwers his ſtyle perfectly "well; nor would the time ſpent in reading of it be loſt, "if it was corrected with regard to ſome paſſages, in "which the author ſpeaks againſt the Roman-catholics, "and in favour of his own ſect." It can hardly be conceived, what regard the Arminians have had to Epiſcopius, and how careful they have been to preſerve his reputation from the attacks that have been made upon it: ſo careful, that, in 1690, they engaged one of their profeſſors publicly to accuſe Jurieu of calumny, becauſe he had ſpoken evil of Epiſcopius. This profeſſor was Le Clerc at Amſterdam, who, by order of his ſuperiors, publiſhed a letter directed to Jurieu; in which he obſerves, that "they, who have "dipped into Epiſcopius's works, and are acquainted with "the ſociety of the Remonſtrants, have no occaſion to ſee "them vindicated. And as for thoſe who have not read "that author, and never converſed with any of the Re-"monſtrants, if they were ſo unjuſt as to judge only by "Mr. Jurieu's accuſations, they would not deſerve that "one ſhould take the leaſt trouble to undeceive them; "for

" for it would ſhew, that they had not the leaſt notion of " common equity, and were too ſtupid to hearken to any " vindication. But then we are perſuaded, adds he, that " there is not one perſon in the United Provinces, or any " where elſe, that is diſpoſed to believe this accuſer upon " his bare word. It is not therefore with a deſign to " undeceive the public, that Mr. Le Clerc directs this let- " ter to Mr. Jurieu, but to endeavour to reclaim him, if " that is poſſible, and to perſuade him to beg pardon of " God, for the ſin he has committed, by ſlandering his " neighbours in ſo odious a manner. One thing may give " ſome hopes, that he will glorify God after reading this " letter; and that is, that there ſeems to be in what he has " ſaid much more inconſiderate zeal and infatuation, than " artifice and premeditated malice. For, after all, to " charge without the leaſt argument a celebrated author, " whoſe works are in the hands of all the world, with " maintaining opinions which he expreſsly explodes, and " which have no neceſſary connexion with his principles, " is not a proper method to convince any of his readers."

After this preamble, Le Clerc enters upon the matter in hand. " You charge Epiſcopius with two crimes," ſays he! " the firſt is his being a Socinian; the ſecond, his " being an enemy to the Chriſtian religion." Le Clerc confutes the firſt of theſe accuſations, by referring to ſeveral parts of Epiſcopius's works, where he explodes the doctrine of the Socinians; and afterwards finds it no difficult taſk to anſwer the ſecond, becauſe Epiſcopius's life and writings evidently ſhew, that he was a virtuous and conſcientious man, and very zealous for the Chriſtian religion. Le Clerc refers to a paſſage in Epiſcopius's Inſtitutions, in which the truth of the Chriſtian religion " is proved," ſays he, " in ſo clear and ſtrong a manner, that we might hope " there would not remain any infidels in the world, if " they would all duly weigh and conſider his arguments. " And yet you ſtyle him, Sir, an enemy of Chriſtianity; " though it does not in the leaſt appear, that you have " either read his works, or examined his life. There is " indeed nothing but the diſorder of your mind, occa- " ſioned by your blind zeal, and which has been long ago " obſerved in you, that can make me ſay, O LORD, " FORGIVE HIM; for in reality YOU KNOW NOT WHAT " YOU DO. You could not chuſe a better method to paſs " in the world, for a man little acquainted with the duties " of Chriſtianity and even of civil ſociety, than by writ-

" ing

" ing as you have done. None but a few ſilly women " laden with ſins, who go to hear ſermons without un- " derſtanding a word of them, any more than they do of " the Goſpel, will ſuffer themſelves to be impoſed upon " by your artifices."

Epiſcopius's works make two volumes in folio. Thoſe contained in the firſt volume were publiſhed in his life-time: the ſecond are poſthumous. He left the care of them to Francis à Limborch, who married the daughter of Robert Epiſcopius, our author's brother; and Limborch gave them to Curcellæus to publiſh, who prefixed a diſcourſe containing an account of Epiſcopius. This Francis à Limborch was the father of Philip à Limborch, who wrote the life of Epiſcopius: to which we have frequently referred in the courſe of this article.

ERASMUS (DESIDERIUS), a great reſtorer of letters, and one of the moſt illuſtrious men that ever lived, was born at Rotterdam the 28th of October, 1467. His father Gerard, who was of Tergou in that neighbourhood, fell in love with Margaret the daughter of one Peter, a phyſician of Lovenbergen; and after promiſes of marriage, as Eraſmus himſelf hints, uſed her as a wife, though the nuptial ceremonies were not yet performed. From this amorous intercourſe Gerard had a ſon, whom Eraſmus calls Antony, in a letter to Lambert Grunnius, ſecretary of pope Julius II; and whoſe death in another letter he tells us he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren, for he was the youngeſt of ten children, beginning to be uneaſy at his violent attachment to this miſtreſs (for we muſt not call her a wife, though, as the ſaying is, ſhe was married before God), reſolved to make an eccleſiaſtic of him. Gerard, aware of this, ſecretly withdrew into Italy, and went to Rome: he left however a letter behind him, in which he bad his relations a final farewell; and aſſured them, that they ſhould never ſee his face more, while they continued in thoſe reſolutions. At Rome he maintained himſelf decently by tranſcribing ancient authors: for it ſeems, he had the pen of a ready writer; and printing being not yet invented, or at leaſt not commonly uſed, it was no unprofitable employment. Meanwhile Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie-in privately; and was there delivered of Eraſmus.

In vitâ ſuâ.

Vie d'Eraſme, par M. de Burigni, t. i. p. 2. Paris 1757.

He

He took his name from this city, and always called himſelf Roterodamus; though, as the writer of his life intimates, he ſhould rather have ſaid Roterodamius, or Roterodamenſis. The city however was not in the leaſt offended at the inaccuracy, but made proper returns of gratitude to a name by which ſhe was ſo much ennobled; and perpetuated her acknowledgments by inſcriptions, and medals, and by a ſtatue erected and placed near the principal church.

Jortin's life of Eraſmus, p. 1.

Gerard's relations, a long time ignorant what was become of him, at laſt diſcovered that he was at Rome; and now reſolved to attempt by ſtratagem what they could not effect by ſolicitation and importunity. They ſent him word therefore, that his beloved Margaret was dead; and he, good man! a dupe to this lying meſſage, laid the ſuppoſed misfortune ſo ſorely to heart, that, out of pure deſpair and extremity of grief, he determined to leave the world, and become a prieſt. He was extremely ſurprized, upon his return to Tergou, which happened ſoon after, to find Margaret alive, whoſe death he had been lamenting ſo bitterly: however, he ſtuck cloſe to his eccleſiaſtical engagements; and though he always retained the tendereſt affection for her, yet never more lived with her in any other manner than what was allowable by the laws of his profeſſion. She alſo obſerved on her part the ſtricteſt celibacy ever after; being reſolved, as ſhe could not have Gerard, never to think of any other man. During the abſence of his father, Eraſmus was under the care and management of his grandmother, Gerard's mother Catharine. He was called Gerard, after his father; and afterwards took the name of Deſiderius, which in Latin, and the ſurname of Eraſmus, which in Greek, ſignify much the ſame as Gerard among the Hollanders, that is, "amabilis," or amiable. Beatus Rhenanus tells us, how he lamented in his old age, that he had not called himſelf Eraſmius, inſtead of Eraſmus, as there would have been more grammatical exactneſs in it; but we think he might have ſpared his grief, as there always occur in the life of the happieſt man ſo many things of much greater conſequence to grieve for; not a few of which, as we ſhall ſee, Eraſmus himſelf experienced.

Rhenan. epiſt. Caroloo V.

As ſoon as Gerard was ſettled in his own country again, he applied himſelf with all imaginable care to the education of Eraſmus; whom he was determined to bring up to letters, though in low repute at that time, becauſe he diſcovered

diſcovered in him, early, a very uncommon capacity. There prevails indeed a notion in Holland, that Eraſmus was at firſt of ſo heavy and ſlow an underſtanding, that it was many years before they could make him learn any thing; and this, they think, appears from a paſſage in the Life written by himſelf, where he ſays, that "in his firſt "years he made but little progreſs in thoſe unpleaſant "ſtudies, for which he was not born: in literis illis "inamœnis, quibus non natus erat." But, as Bayle obſerves, theſe "literæ inamœnæ," theſe unpleaſant ſtudies, cannot with any propriety mean learning in general (for which he was ſingularly born, if ever man was), but muſt be underſtood of muſic perhaps, or ſome ſuch exerciſe of a ſinging-boy: which may probably be the true way of interpreting the words, ſince Eraſmus, in his firſt years, was a choriſter in the cathedral church of Utrecht. When he was nine years old, he was ſent to Daventer in Gelderland, at that time one of the beſt ſchools in the Netherlands, and the moſt free from the barbarouſneſs of the age; and here his parts very ſoon ſhone out. He apprehended in an inſtant whatever was taught him, and retained it ſo perfectly, that he infinitely ſurpaſſed all his companions. Rhenanus tells us, that John Sintheimus, one of the beſt maſters in the college of Daventer, was ſo well ſatisfied with Eraſmus's progreſs, and ſo thoroughly convinced of his great abilities, as to have foretold what afterwards came to paſs, that "he would ſome time prove "the envy and wonder of all Germany." His memory is ſaid to have been ſo prodigious, that he was able to ſay all Terence and Horace by heart. We muſt not forget to obſerve, that pope Adrian VI. was his ſchoolfellow; and ever after his friend, and encourager of his ſtudies.

In vitâ ſuâ. In vitâ Eraſmi.

When Eraſmus was ſent to Daventer, his mother went to live there; for ſhe was very tender of him, and had a mind to be near him, that ſhe might ſee and take care of him. She died of the plague there about four years after; and Gerard was ſo afflicted with the loſs of her, that he ſurvived her but a ſhort time. It does not appear that either of them much exceeded the 40th year of their age; and they both left behind them very good characters. Gerard is ſaid to have poſſeſſed a great ſhare of that gaiety, wit, and humour, which afterwards ſhone forth with ſo much luſtre in Eraſmus: and, for Margaret, ſhe was reckoned a very good ſort of woman, who, bating the irregularity of having illegitimate children, was in every reſpect

Dict. Erasme.

reſpect blameleſs, and, as Bayle obſerves, might have ſaid with Dido in Virgil,

"Huic uni forſan potui ſuccumbere culpæ,"

This only error ſtains my ſpotleſs life.

"This faults of hers," continues he, "very different "from that of a common proſtitute, produced ſo excellent "a perſon, that, if ſhe had lived long enough to ſee the "abilities and the merit of her ſon, ſhe would have had "more reaſon to have boaſted of her failings, than the "mother of Peter Lombard, of Gratian, and of Come-"ſtor, is ſaid to have done: for twenty ſuch authors, put "together, are not worth one half of Eraſmus."

Bayle's Dict. Erasme.

Eraſmus was immediately removed from Daventer to Tergou, the plague being in the very houſe where he lodged; and now, about fourteen years of age, was left intirely to the care of guardians, who uſed him very ill. Gerard's ſubſtance was nothing conſiderable, yet enough to have educated his children in a decent handſome way, if the guardians had been faithful to their truſt. Eraſmus was of an age to be ſent to an univerſity; but this the guardians had no great reliſh for. Their intention was to force him into a monaſtery, that they might poſſeſs his patrimony; and they feared, that an univerſity might create in him a diſguſt to that way of life. The chief in this plot was one Peter Winkell, a ſchoolmaſter of Tergou; to whom there is a very ingenious epiſtle of Eraſmus extant, wherein he expoſtulates with him for his ill management and behaviour. They ſent him firſt to a convent of friars at Bolduc in Brabant; where he lived, or rather, as he expreſſes it, loſt three years of his life, having an utter averſion to a monaſtic life. Then he was ſent to another religious houſe at Sion near Delft; and afterwards, no effect towards changing his reſolutions having been wrought upon him at Sion, to a third, namely, Stein near Tergou. Here, unable as it were to ſuſtain the conflict any longer with his guardians and their agents, he was at length overcome, and entered among the regular canons there, in 1486. Though great civilities were ſhewn to him upon his entrance into this convent, and great condeſcenſions made to his particular humour, in diſpenſing with the laws and ceremonies required of him; yet he had a deſign of leaving it, before he made his profeſſion; but the reſtleſs contrivances of his guardians, and particularly the ill ſtate of his affairs, got the better of his inclinations, and he was at length induced to make it. A monaſtery,

Eraſmi opera, tom. iii. epiſt. lvi. in appendice. Lugd. 1706. In vitâ ſuâ.

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as monaſteries then were, and ſuch as Eraſmus afterwards deſcribed them, devoid of all good learning and ſound religion, muſt needs be an irkſome place to one of his turn; at Stein however it was no ſmall comfort to him to find a young man of parts, who had the ſame taſte for letters as himſelf, and who afterwards diſtinguiſhed himſelf by a collection of elegant Poems, which he publiſhed under the title of "Dearum Sylva." This was William Herman of Tergou, with whom he contracted a moſt intimate friendſhip, which continued after his departure from Stein; and accordingly we find, among his letters, ſome that were written to Herman. The two earlieſt letters, which are extant, of Eraſmus, were written from this monaſtery of Stein to Cornelius Aurotinus, a prieſt of Tergou; in which he defends with great zeal the celebrated Laurentius Valla, againſt the contemptuous treatment of Aurotinus. Epiſt. i. & ii.

Eraſmus's enemies, and, among the reſt, Julius Scaliger, have pretended, that he led a very debauched life during his ſtay in this convent; to which his friends have replied, that no nun was ever chaſter. But there is a moderation in all things, if men would obſerve it; and if his enemies have affected to hurt him, by making him worſe than he was, his friends have done him no ſervice, by making him better than he makes himſelf. It is evident from ſeveral acknowledgments of his own, that he did not ſpend his younger days ſo regularly, as never to have offended in point of chaſtity: and we may learn it from the following extract of a letter, written when he was turned of fifty years of age; in which he has deſcribed the temper and manners of his youth. "When I was "young," ſays he, "I uſed to take meat and drink, as if "it had been ſo much phyſic; and I have often lamented, "that we could not live without it. I never was a ſlave "to Venus: Indeed I had not time, by reaſon of the la- "borious courſe of ſtudy I was engaged in. And if ever "I had the misfortune to be caught in her ſnares, age has "freed me from them long ago, and, on that account, is "the more agreeable to me. As to ambitious thoughts, "or deſires of preferment, I had always an averſion to "them; of which, to ſay the truth, I a little repent. I "ſhould have courted ſuch a portion of temporal goods, "as would afterwards have been ſufficient to ſecure me "from contempt. But then I did not dream of there "being ſuch brutes in human ſhape, as I have ſince Scalig. epiſt. xv. Arnold Ferron.

"found;

" found; who are capable of deſpiſing a man for a mo-
" deration and contentedneſs of mind, and for not gree-
Epiſt. 661. " dily catching at every thing which offers." In another letter to father Servatius, he owns, that " in his youth he
" had a propenſity to very great vices; that, however, the
" love of money, or even of fame, had never poſſeſſed
" him; that, if he had not kept himſelf unſpotted from
" ſenſual pleaſures, he had not been a ſlave to them; and
Epiſt. viii. in append. " that, as for gluttony and drunkenneſs, he had always an
" abhorrence of them."

Le Clerc has given an account of a very humorous trick which Eraſmus played a young monk, while he was at Stein; but does not mention from whence he had it. There was, it ſeems, a pear-tree in the garden of the convent, whoſe fruit the ſuperior was extremely fond of, and reſerved intirely to himſelf. Eraſmus had taſted theſe pears, and liked them ſo well, as to be tempted to ſteal them, which he uſed to do early in the morning. The ſuperior, miſſing his pears, reſolved to watch the tree, and at laſt ſaw a monk climbing up into it; but, as it was yet hardly light, waited a little, till he could diſcern him more clearly. Meanwhile Eraſmus had perceived that he was ſeen; and was muſing with himſelf, how he ſhould get off undiſcovered. At length he bethought himſelf, that they had a monk in the convent who was lame; and what does he do but, ſliding gently down, and carrying himſelf off, imitate, as he went, the limp of this unhappy monk. The ſuperior, now ſure of the thief, as having diſcovered him by ſigns not equivocal, took an opportunity, at the next meeting, of ſaying abundance of good things upon the ſubject of obedience: after which, turning to the ſuppoſed delinquent, he charged him with a moſt flagrant breach of it, in ſtealing his pears. The poor monk proteſted his in-
Bibl. univerſell. tom. vii. nocence, but in vain. All he could ſay only inflamed his ſuperior the more; who, in ſpite of his proteſtations, inflicted upon him a very ſevere penance.

Eraſmus however, as merry as he might be upon certain occaſions, was heartily tired of a convent. Convents were no places for him: " They were," he ſays, " places
" of impiety rather than of religion, where every thing
" was done, which a depraved inclination could lead to,
" under the ſanction and maſk of piety; and where it
" was hardly poſſible for any one to keep himſelf pure and
" unſpotted." This account he gives of them in a piece " De contemptu mundi," which he drew up at Stein,

when he was about twenty years of age; and which was the firſt thing he ever wrote. At length the happy moment arrived, when he was to quit the monaſtery of Stein. Henry a Bergis, biſhop of Cambray, was, it ſeems, preparing at that time for Rome, with a view of obtaining a cardinal's hat; and he wanted ſomebody with him who could ſpeak and write Latin well. Eraſmus's fame not being confined to the cloiſter, he pitched upon him; and applied to the biſhop of Utrecht, as well as the prior of the convent, to let him go. They conſented; and Eraſmus went to Cambray. But the biſhop, either for want of caſh, or becauſe the purchaſing of this honour was higher than he choſe to go to, dropped his deſign; and ſo Eraſmus was diſappointed of what he had greatly ſet his heart upon, a journey to Rome. However, as he was got looſe from the convent, he was reſolved not to wrap himſelf in his cowl any more; for which he has been treated by Julius Scaliger and others as an apoſtate; but went, with the leave and under the protection of the biſhop, to ſtudy at the univerſity of Paris. He was in orders, when he went to Cambray; but was not made a prieſt till 1492, when he was ordained upon the 25th of February by the biſhop of Utrecht.

How he ſpent his time with the biſhop of Cambray, with whom he continued ſome years, for it was in 1496 that he left him, we have no account. The biſhop however was now his patron, and apparently very fond of him; and he promiſed him a penſion to maintain him at Paris. But the penſion, as Eraſmus himſelf relates, was never paid him; ſo that he was obliged to have recourſe to taking pupils, though a thing highly diſagreeable to him, purely for ſupport. Many noble Engliſh became his pupils, and, among the reſt, William Blunt, lord Montjoy, who was afterwards his very good friend and patron. Eraſmus tells us, that he lived, rather than ſtudied, "vixit verius quam ſtuduit," at Paris. He had indeed a very uncomfortable time of it there: for, his patron forgetting the promiſed penſion, he had not only no books to carry on his ſtudies, but even wanted the neceſſary comforts and conveniences of life. He was forced to take up with bad lodgings and bad diet, which brought a fit of illneſs upon him, and changed his conſtitution ſo much for the worſe, that, from a very ſtrong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; ſo that he was obliged, after a

In vitâ ſuâ.

In vitâ ſuâ.

ſhort ſtay, to leave it, without reaping hardly any benefit at all, though the univerſity at that time was famous for divinity. "Parietes ipſi," ſays he in one of his Colloquies, "mentem habent theologicam: ego tamen præter corpus "peſſimis infectum humoribus, et pediculorum largiſ-"ſimam copiam, nihil illinc extuli." The very walls breathe divinity; yet I had the ill luck to bring nothing away from thence, but a body full of humours and plentifully ſtocked with vermin. (IXΘΥΟΦΑΓΙΑ.)

In the beginning of 1497, Eraſmus left Paris, and returned to Cambray, where he was received kindly enough by the biſhop. He ſpent ſome days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borſala, marchioneſs of Vere. This noble lady proved a great benefactreſs to him; and he afterwards, in gratitude, wrote an elogium upon her. Lord Montjoy was alſo generous towards him, but not ſo generous as his neceſſities required; as it ſhould ſeem by his calling him "amicum verius quam benignum," rather a ſincere friend, than a bountiful patron. This year he went over to England for the firſt time, to fulfil a promiſe which he had made to his noble diſciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never eaſy, it is ſaid, while Eraſmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his ſtudies under the direction of Eraſmus. He alſo gave him the liberty of his houſe in London, when he was abſent; but a ſurly ſteward, whom Eraſmus, in a letter to Colet, calls Cerberus, prevented his uſing that privilege often. Making but a ſhort ſtay in London, he went to Oxford; where he ſtudied in St. Mary's college, and became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, Sir Thomas More, and many others. Under the guidance of theſe, he made a conſiderable progreſs in his ſtudies; Colet engaging him in the ſtudy of divinity, and Grocyn, Linacer, and Latimer, teaching him Greek. For Greek literature was then reviving at Oxford; which occaſioned a ſet of frantic blockheads, who called themſelves Trojans, to form a cabal; and, like the elder Cato at Rome, to oppoſe it as a dangerous novelty.

In vitâ ſuâ.

Knight's Life of Eraſmus, p. 16.

Upon his coming to Oxford, he wrote a Latin ode, for he was not altogether without a poetical genius, by way of compli-

compliment to the college he was placed in; and this made John Sixtine, a Phryſian, who was one of his firſt acquaintance there, obſerve, "what before he thought incredible, that the German wits were not at all inferior "to thoſe of Italy." Eraſmus was highly pleaſed with England, and with the friends he had acquired there; and we think no Engliſhman can read the account he gives both of the one and the other, in the following letter, without being highly pleaſed too. It is dated from London, Dec. the 5th, 1497, and written to a friend in Italy; "where," he tells him, "he himſelf would have been long "ago, if his friend and patron lord Montjoy had not "carried him with him to England. But what is it, you "will ſay, which takes you ſo mightily in England? If, "my friend, I have any credit at all with you, I beg you "to believe me, when I aſſure you, that nothing yet ever "pleaſed me ſo much. Here I have found a moſt pleaſant "and healthy air: I have found humanity, politeneſs, "learning; learning not trite and ſuperficial, but deep, "accurate, ancient Greek and Latin learning; and withal "ſo much of it, that, but for mere curioſity, I have no oc"caſion to viſit Italy. When I hear Colet, I ſeem to "hear Plato himſelf. In Grocyn I admire an univerſal "compaſs of learning. Linacer's acuteneſs, depth, and "accuracy, are not to be exceeded: nor did nature ever "form any thing finer, happier, and better accom"pliſhed, than More. It would be endleſs to enumerate "all; but it is ſurprizing to think, how learning flouriſhes "in this happy country." Knight, &c. P. 20. Epiſt. xiv.

He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately paſſed on to Orleans, where he ſpent three months. He was very ill, while he was there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the aſſiſtance of a good phyſician. About April 1498, he had finiſhed his Adagia. He applied himſelf all the while intenſely to the ſtudy of the Greek tongue; and he ſays that, as ſoon as he could get any money, he would firſt buy Greek books, and then cloaths: "Statimque ut pecuniam accepero, Græcos pri"mum auctores, deinde veſtes, emam." "Few ſcholars," ſays Le Clerc, "would do the ſame;" nor indeed ſhould we think them wiſe, if they did: and if Eraſmus had managed his emoluments a little better than, to ſay the truth, Epiſt. xxix. Bibl. choiſ. tom. v. p. 156.

truth, he uſually did, he would not have been under the neceſſity, he was at this very time, of ſoliciting and teazing the marchioneſs of Vere and the biſhop of Cambray for caſh, when it appears they were both grown weary of ſupplying him. For the marchioneſs, though ſhe entertained him very politely, yet gave him little more than civil words; for, it ſeems, ſhe was ſquandering away her money upon eating and drinking monks: and the biſhop ſoon after picked a quarrel with him, upon a pretence that he had ſpoken ſlightly of his kindneſſes.

In 1499, he took a ſecond journey to England, as we collect from a letter of his to Sir Thomas More, dated from Oxford, October the 28th of that year: but he does not appear to have made any conſiderable ſtay. In his return he met with a terrible misfortune at Dover, which was, to be ſtripped of all his money, above ſix angels, by a cuſtom-houſe officer, before he embarked; and what increaſed his trouble and vexation upon this occaſion was, that, when he hoped to have it reſtored, he was told, it was ſeized according to law, and there was no redreſs for him. Though this affected him greatly, yet he did not conceive any reſentment to the country; but afterwards, in June 1500, when he publiſhed his Adagia at Paris, added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the the occaſion of his loſing his money, by not giving him proper directions in regard to the laws and uſage of the kingdom. About the middle of this year he made a journey into Holland; "where "though the air he ſays agreed with him, yet the horrid "manners of the people, their brutality and gluttony, "and their contempt of learning and every thing that "tended to civilize mankind, offended him very highly." Things however, as Le Clerc ſays, have been much altered in this reſpect: Holland is become the aſylum of letters, ſince the beginning of the ſeventeenth century; and it may be affirmed, that, during that age, no country hath furniſhed ſo many ſuccours to Europe for the advancement of literature. This year alſo he publiſhed his piece "de copia verborum," and joined it to another piece "de conſcribendis epiſtolis," which he had written ſome time before at the requeſt of Montjoy.

He had now given many public proofs of his uncommon abilities and learning, and his fame was ſpread in all probability over a great part of Europe; yet we find by many

many of his letters, that he ſtill continued extremely poor. His time was divided between purſuing his ſtudies, and looking after his patrons: for, as much as he loved books, there was no living without meat, drink, and cloaths. The principal of his patrons was Antonius à Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciouſly. This abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X; for Eraſmus had profeſſed his intention to go into Italy, with a view of ſtudying divinity ſome months at Bononia, and of taking a doctor's degree there; then to viſit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But in all this project he was diſappointed, for want of thoſe means which are neceſſary to ſupport all projects. He ſpent a good part of 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he ſtudied divinity under doctor Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in 1522; and alſo from a letter of that pope to him, where he ſpeaks of the agreeable converſations they uſed to have in thoſe hours of ſtudious leiſure. In 1503, he publiſhed ſeveral little pieces, and amongſt the reſt his "Enchiridion militis Chriſtiani:" which he wrote, he tells us, "not "for the ſake of ſhewing his eloquence, but to correct a "vulgar error of thoſe, who made religion to conſiſt in "rites and ceremonies, to the neglect of virtue and true "piety." Hence we may diſcern, that, long before Luther appeared, Eraſmus had diſcovered the corruptions and ſuperſtitions of the church of Rome, and had made ſome attempts to reform them. This Enchiridion, however, though it is very elegantly written, did not ſell upon its firſt publication: but in 1518 Eraſmus prefixed a preface, which highly offended the Dominicans, and their clamours againſt it made its merit more known.

Epiſt. 633, 639.

Epiſt. 102.

He had now ſpent three years in the hard ſtudy of the Greek tongue; which he looked upon as ſo neceſſary, that he could not fancy himſelf even a tolerable divine without it. He knew but little of it, when he was young: he afterwards ſtudied it at Oxford under Grocyn and Linacer, but did not ſtay long enough there to make any conſiderable advantages of their aſſiſtance; ſo that though he attained a perfect knowledge of it, it was owing to his own application in a great meaſure; and he might truly be called,

in reſpect to Greek, what indeed he calls himſelf, "prorſus "autodidactus;" altogether ſelf-taught. His way of acquiring this language was by tranſlating; and hence it is, that we come to have in his works ſuch a number of pieces, tranſlated from Lucian, Plutarch, and others. Theſe tranſlations did more for him, than teaching him the Greek language; they furniſhed him with opportunities of making dedications to his patrons. Thus he dedicated to our king Henry VIII. a piece of Plutarch, intituled, "How to diſtinguiſh a friend from a flatterer;" a dialogue of Lucian, called "Somnium ſive Gallus," to Dr. Chriſtopher Urſewick, an eminent ſcholar and ſtateſman; the "Hecuba" of Euripides, to Warham, archbiſhop of Canterbury, which he preſented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "Toxaris, ſive de amicitia," to Dr. Richard Fox biſhop of Wincheſter; and a great number of other pieces from different authors to as many different patrons, as well in England as upon the continent. Monſieur Huet, ſpeaking of him as a tranſlator, owns, that "his tranſlations pleaſed him mightily; and that he "could not help admiring his fidelity and learning, eſpe- "cially in the ſacred books." Not, however, that his tranſlations are without faults; it would be ſtrange if they were, when the Greek language was ſo little underſtood, and the means of attaining it ſo very imperfect. The example which Eraſmus had ſet in ſtudying the Greek tongue was greedily followed; and he had the pleaſure of ſeeing in a very ſhort time the Grecian learning cultivated by the greateſt part of Europe.

De optimo genere interpretandi, p. 26.

It is obſervable, from what has been related, that Eraſmus had no-where more friends and patrons than in England; on which account he every now and then made a viſit to this iſland. Warham archbiſhop of Canterbury, Tonſtall biſhop of Durham, Fox biſhop of Wincheſter, Colet dean of St. Paul's, lord Montjoy, Sir Thomas More, Grocyn, and Linacer, were among the principal of them; and he often ſpeaks of the favours he had received from them with pleaſure and gratitude. They were very preſſing with him to ſettle in England; and "it was with the "greateſt uneaſineſs, that he left it, ſince," as he tells Colet, in a letter dated Paris, June 19th 1506, "there "was no country, which had furniſhed him with ſo many "learned and generous benefactors, as even the ſingle "city of London." He had left it juſt before, and was then

Epiſt. 164.

then at Paris in his road to Italy; where he made but a ſhort ſtay, for fear he ſhould be diſappointed, as he had been more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was beſieged by Julius II. He paſſed on for the preſent to Florence, but returned to Bologna upon the ſurrender of the town, and was time enough to be witneſs to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was ſo very pompous and magnificent, that Eraſmus, upon conſidering Julius as Chriſt's vicegerent, and comparing his entry into Bologna with Chriſt's entry into Jeruſalem, could not behold it without the utmoſt indignation. An adventure befell him in this city, which we muſt not omit to mention, becauſe it had like to have coſt him his life. It ſeems, the town was not quite clear of the plague; and the ſurgeons, who had the care of it, wore ſomething like the ſcapulars of friars, that people fearful of the infection might know and avoid them. Eraſmus, wearing the habit of his order, went out one morning; and, being met by ſome wild young fellows with his white ſcapular on, was thereby miſtaken for one of the ſurgeons. They made ſigns to him to get out of the way; but he, knowing nothing of the cuſtom, and therefore making no haſte to obey their ſignal, had certainly been ſtoned, if ſome citizens, perceiving his ignorance, had not immediately run up to him, and pulled of his ſcapular. However, to prevent ſuch ſalutations for the future, he got a diſpenſation from Julius II, which was afterwards confirmed by Leo X, to change his regular habit of friar into that of a ſecular prieſt. Beati Rhenani Epiſt. de vit. Eraſmi.

Eraſmus purſued his ſtudies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombaſius particularly, who was a celebrated Greek profeſſor, and with whom he held a correſpondence by letters, as long as Bombaſius lived. He was preſſed at Bologna to read lectures; but, conſidering that the Italian pronunciation of Latin was ſo different from the German, he could not conſent to it for fear of being ridiculous. He drew up ſome new works here, and reviſed ſome old ones. He augmented his "Adagia" conſiderably; and, deſirous of having it printed by the celebrated Aldus Manutius at Venice, propoſed it to him. Aldus accepted the offer with pleaſure; and Eraſmus went immediately to Venice, after having ſtaid at Bologna little more than a year. Beſides

his "Adagia," Aldus printed a new edition of his tranſlations of "Euripides's Hecuba and Iphigenia;" and alſo of "Terence" and "Plautus," after Eraſmus had reviſed and corrected them. At Venice he became acquainted with ſeveral learned men; among the reſt with Jerome Alexander, who for his ſkill in the tongues was afterwards promoted to the dignity of a cardinal. He was furniſhed with all neceſſary accommodations by Aldus, and alſo with ſeveral Greek manuſcripts, which he read over and corrected at his better leiſure at Padua; whither he was obliged to haſten, to ſuperintend and direct the ſtudies of Alexander, natural ſon of James IV, king of Scotland; although Alexander was at that time nominated to the archbiſhopric of St. Andrews. Eraſmus ſtudied Pauſanias, Euſtathius, Theocritus, and other Greek authors, under the inſpection and with the aſſiſtance of Muſurus; who was one of thoſe Greeks that had brought learning into the Weſt, and was profeſſor of that ſcience at Padua.

Not enjoying a very good ſtate of health at Padua, he went to Sienna, where he drew up ſome pieces of eloquence for the uſe of his royal pupil; and ſoon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus tells us, with the greateſt joy and welcome by all the learned, and preſently ſought after by perſons of the firſt rank and quality. Thus we find, that the cardinal John de Medicis, afterwards Leo X, the cardinal Raphael of St. George, the cardinal Grimani, and Giles of Viterbo, general of the Auguſtines, and afterwards a cardinal, ſtrove as it were among themſelves, who ſhould be the civileſt to Eraſmus, and have the moſt of his company. There is ſomething very curious and entertaining in the manner he was introduced to cardinal Grimani, as it is related by himſelf in one of his letters, dated March 17, 1531: "When I was at Rome," ſays he, "Peter Bembus often "brought me invitations from Grimani, that I would "come and ſee him. I never was fond of ſuch com- "pany; but at laſt, that I might not ſeem to ſlight what "is uſually deemed a very great honour, I went. When "I arrived at his palace, not a ſoul could I perceive, either "in or about it. It was after dinner: ſo, leaving the "horſe with my ſervant, I boldly ventured by myſelf into "the houſe. I found all the doors open; but nobody was "to be ſeen, though I had paſſed through three or four "rooms. At laſt I happened upon a Greek, as I ſup- "poſed, and aſked him, whether the cardinal was engaged?

Invit. Eraſmi.

"He

" He replied, that he had company: but aſking what was " my buſineſs? Nothing, ſaid I, but to pay my compli- " ments, which I can do as well at any other time. I was " going; but halting a moment at one of the windows to " obſerve the ſituation and proſpect, the Greek ran up to " me, and aſked my name: and without my knowledge " carried it to the cardinal, who ordered me to be intro- " duced immediately. He received me with the utmoſt " courteſy, as if I had been a cardinal; converſed with " me for two hours upon literary ſubjects; and would " not ſuffer me all the time to uncover my head: and " upon my offering to riſe, when his nephew, an arch- " biſhop, came in to us, he ordered me to keep my ſeat, " ſaying, It was but decent that the ſcholar ſhould ſtand " before the maſter. In the courſe of our converſation, " he earneſtly intreated me not to think of leaving Rome, " and offered to make me partaker of his houſe and for- " tunes. At length he ſhewed me his library, which was " full of books in all languages, and was eſteemed the beſt " in Italy, except the Vatican. If I had known Grimani " ſooner, I certainly ſhould never have left Rome; but I " was then under ſuch engagements to return to England, " as it was not in my power to depart from. The car- " dinal ſaid no more upon this point, when I told him, " that I had been invited by the king of England him- " ſelf; but begged me to believe him very ſincere, and not " like the common tribe of courtiers, who have no mean- " ing in what they ſay. It was not without ſome dif- " ficulty, that I got away from him; nor before I pro- " miſed him, that I would certainly wait on him again " before I left Rome. I did not perform my promiſe; " for I was afraid, the cardinal by his eloquence would " tempt me to break my engagements with my Engliſh " friends. I never did a wronger thing in my life: but " what can a man do, when fate drives him on?" Epiſt. 1175.

Eraſmus was at Rome, when Julius II. made his entry into it from the conqueſt of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive, that the triumphs of the church, as they were called, were to conſiſt in vain pomp and worldly magnificence, but rather in ſubduing all mankind to the faith and practice of the Chriſtian religion. While he was at Rome, he was taken under the protection of the cardinal Raphael of St. George; and at his perſuaſion put upon a very ungrateful taſk, which was the declaiming backwards and

and forwards upon the ſame argument. He was firſt to diſſuade from undertaking a war againſt the Venetians; and then to exhort and incite to the ſaid war, upon the pope's changing his holy mind: a very ungrateful taſk indeed, to a man of his ſimplicity and candour! When he was preparing to leave Rome, many temptations and arguments were uſed to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a ſtep to the higheſt preferments in that court. But his engagements in England prevented his ſtaying at Rome; though, as we have already ſeen, he afterwards repented that he did not. He ſet out from Rome to Sienna, where he had left the archbiſhop of St. Andrews, his pupil; who, not willing to quit Italy without ſeeing Rome, brought him back thither again. After a ſhort ſtay, they went to Cumæ, to ſee the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was ſlain in a battle fought againſt the Engliſh at Flodden-Field, in 1513. Eraſmus has left a grand elogium on this young nobleman in his "Adagia."

Cent. v. chiliad. 2.

He left Italy ſoon after his pupil, without underſtanding the language of that country: which muſt needs make his journey leſs advantageous as well as leſs pleaſant to him. There goes a ſtory, that, when he was at Venice, he met Bernard Ocricularius of Florence, who had written Latin hiſtory in the manner of Salluſt. Eraſmus defired a converſation with him, and addreſſed him in Latin; but the Florentine obſtinately refuſed to ſpeak any thing but Italian, which Eraſmus not underſtanding, made them part not the leaſt edified by each other. Why Eraſmus ſhould not underſtand Italian, is not difficult to conceive; but is it not amazing, that he ſhould be ignorant of French, as it ſeems he was in a great meaſure, though he had ſpent ſo much time in that country? In his way from Italy to England, he paſſed firſt to Curia, then to Conſtance, and ſo through the Martian foreſt by Briſgau to Straſburg, and from thence by the Rhine to Holland; whence, after making ſome little ſtay at Antwerp and Louvain, he took ſhipping for England. Some of his friends and patrons, whom he viſited as he came along, made him great offers, and wiſhed him to ſettle among them; but he was deaf to them all; his heart being entirely fixed upon ſpending the remainder of his days in England.

What made him thus prefer England to all other countries was, not only his former connexions and friendſhips, which

which were very dear to him, but the great hopes, that had lately been given him, of being preferred to whatever he had a mind of, provided he would come and ſettle there. Henry VII. died in April 1509; and Henry VIII, his ſon and ſucceſſor, was Eraſmus's profeſſed friend and patron, and had for ſome time held a correſpondence with him by letters. That prince was no ſooner upon the throne, than Montjoy wrote to Eraſmus to haſten him into England; and promiſed him great things on the part of the king, and of Warham, archbiſhop of Canterbury, though indeed he had no particular commiſſion from either the one or the other ſo to do. More, and ſome other friends, wrote him alſo letters to the ſame purpoſe. Hither then he arrived, in the beginning of 1510; but he ſoon perceived that his expectations had been raiſed too high, and began ſecretly to wiſh, that he had not left Rome. However he took no notice, but purſued his ſtudies in the ſame manner as if he was to be abundantly rewarded for his pains.

At his arrival in England, he lodged with More; and while he was there, to divert himſelf and his friend, he wrote, within the compaſs of a week, "Encomium Moriæ", or, "The praiſe of folly." A copy of it was ſent to France, and printed there, but with abundance of faults; yet it took ſo well, that in a few months it went through ſeven editions. The general deſign of this ludicrous piece is to ſhew, that there are fools in all ſtations, and more particularly to expoſe the errors and follies of the court of Rome, not ſparing the pope himſelf: ſo that he was never after looked upon as a true ſon of that church. It was highly acceptable to perſons of quality, but as highly offenſive to diſſolute monks and moroſe divines; who diſapproved eſpecially of the commentary, which Lyſtrius wrote upon it, and which is printed with it, becauſe it unveiled ſeveral things, from whoſe obſcurity they drew much profit. Soon after he came to England, he publiſhed a tranſlation of "Euripides's Hecuba" in Latin verſe; and, adding ſome poems to it, dedicated it to archbiſhop Warham. The prelate received the dedication courteouſly, yet made the poet only a ſmall preſent. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, aſked, "what preſent he had received?" Eraſmus replied, laughing, "a very conſiderable ſum;" which Grocyn would not believe. Having told him what it was, Grocyn obſerved, that the prelate was rich and generous enough to have made him a much handſomer preſent;

Adagia, chil. 2. § 40.

but certainly ſuſpected, that he had put upon him ſtale goods, or a book already dedicated elſewhere. Eraſmus aſked, "how ſuch a ſuſpicion could enter his head?" "Quia ſic ſoletis vos," ſays Grocyn; that is, "becauſe "ſuch hungry ſcholars as you, who ſtroll about the world, "and dedicate books to noblemen, are apt to be guilty "of ſuch tricks."

He was invited down to Cambridge by Fiſher, biſhop of Rocheſter, chancellor of the univerſity, and head of Queen's college. He was accommodated by him in his own lodge, and promoted by his means to the lady Margaret's profeſſorſhip in divinity, and afterwards to the Greek profeſſor's chair: but how long he held theſe places we know not. One is ready to wonder, that Eraſmus, now forty-four years of age, and whoſe name long ago was become familiar to all Europe, ſhould yet continue ſo poor as we find him at this time. Thus in a letter to Colet, dean of St. Paul's, he earneſtly importunes him for fifteen angels, which he had promiſed him long ago, on condition that he would dedicate to him his book "De copia verborum;" which, however, was not publiſhed till the following year 1512. But it muſt be remembered, that Eraſmus was of a very rambling diſpoſition, and hardly ſtaid long enough in a place, to riſe regularly to preferment: and that though he received frequent and conſiderable preſents from his friends and patrons, yet he was forced to live expenſively becauſe of his bad health. Thus he had a horſe to maintain, and probably a ſervant, to take care of him: he was obliged to drink wine, becauſe malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means verſed in œconomics.

Epiſt. 115.

In 1513, he wrote from London a very elegant letter to the abbot of St. Bertin, againſt the rage of going to war, which then poſſeſſed the Engliſh and the French. He has often treated this ſubject, and always with that vivacity, eloquence, and ſtrength of reaſon, with which he treated every ſubject: as, in his "Adagia," under the proverb, "Dulce bellum inexpertis;" in his book, intituled, "Que-"rela pacis;" and in his "Inſtruction of a Chriſtian "prince." But his remonſtrances had ſmall effect; as princes and politicians ſeldom ſuffer themſelves to be influenced by ſcholars; and the emperor Charles V, to whom the laſt-mentioned treatiſe was dedicated, became not a jot the more pacific for it. In ſhort, he thought it hardly lawful

for

for a Chriſtian to go to war, and, in this reſpect, as the writer of his Life obſerves, was almoſt a Quaker. Jortin's Life of Eraſmus, p. 47.

In the beginning of 1514, Eraſmus was in Flanders. His friend Montjoy was then governor of Ham in Picardy, where he paſſed ſome days, and then went to Germany. While he was here, he ſeems to have written, "The "Abridgment of his Life;" in which he ſays, that he would have ſpent the reſt of his days in England, if the promiſes made to him had been performed: but, being invited to come to Brabant, to the court of Charles, archduke of Auſtria, he accepted the offer, and was made counſellor to that prince. Afterwards he went to Baſil, where he carried his New Teſtament, his Epiſtles of St. Jerome, with notes, and ſome other works, to print them in that city. At this time he contracted an acquaintance with ſeveral learned men, as Beatus Rhenanus, Gerbelius, Oelocampadius, Amberbachius; and alſo with the celebrated printer Johannes Frobenius, for whom he ever after profeſſed the utmoſt eſteem. He returned to the Low Countries; and there was nominated by Charles of Auſtria to a vacant biſhopric in Sicily: but the right of patronage happened to belong to the pope. Eraſmus laughed, when he heard of this preferment, and certainly was very unfit for ſuch a ſtation; though the Sicilians, being, as he ſays, merry fellows, might poſſibly have liked ſuch a biſhop. He would not ſettle at Louvain for many reaſons, particularly becauſe of the wretched divines, with which that place was infeſted. "The Lord mend them," ſays he, "for Epiſt 160. "they ſtand greatly in need of it."

In 1515, he was at Baſil; and this year Martin Dorpius, a divine of Louvain, inſtigated by the enemies of Eraſmus, wrote againſt his "Praiſe of Folly:" to whom Eraſmus replied with a good deal of mildneſs, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the firſt adverſary who attacked him openly; however, Eraſmus forgave him, and took him into his friendſhip; which he would not eaſily have done, if he had not been good-natured, and, as he ſays of himſelf, "iraſci facilis, tamen ut placabilis eſſet." He wrote this year a very handſome letter to pope Leo X, in which he ſpeaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging anſwer, and ſeems not to refuſe the offer of Eraſmus, which however did not take effect; for the work was dedicated to the archbiſhop of Canterbury. Not content with writing

writing to him, Leo wrote alſo to Henry VIII. of Eng-
Epiſt. 178, 179. land, and recommended Eraſmus to him. The cardinal of St. George alſo preſſed him much to come to Rome, and approved his deſign of dedicating St. Jerome to the
Epiſt. 180. pope: but he always declined going to Rome, as he himſelf declared many years after, or even to the imperial court, for fear the pope or the emperor ſhould command him to write againſt Luther, and the new hereſies. And therefore, when the pope's nuncio to the Engliſh court had inſtructions to perſuade Eraſmus to throw himſelf at the pope's feet, he was more cautious than to truſt him; having reaſon to fear, that the court of Rome would never forgive him the freedoms he had already taken. And indeed he would probably have been ſerved as Antonio de Dominis, archbiſhop of Spalato, was afterwards.

He ſoon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budæus, to inform him, that Francis I. was deſirous of inviting learned men to France, and had approved of Eraſmus among others, offering him a benefice of a thouſand livres. Stephanus Poncherius, that is, Etienne de Ponchery, biſhop of Paris, and the king's ambaſſor at Bruſſels, propoſed to him the offers which his maſter had made him. He excuſed himſelf; alledging, that the Catholic king detained him in the Low Countries, having made him his counſellor, and given him a prebend, though as yet he had received none of the revenues of it. Here probably commenced the correſpondence and friendſhip between Eraſmus and Budæus, which however does not ſeem to have been very ſincere. Their letters are indeed full of compliments and civilities; but they are full too of little bickerings and conteſts, which ſhew, that ſome portion of jealouſy and envy lay at the bottom; eſpecially on the ſide of Budæus, who yet, in other reſpects, was an excellent perſon. This year was printed at Baſil his edition of the New Teſtament; a work of infinite labour, and which helped, as he tells us, to deſtroy his health, and ſpoil his conſtitution. It drew upon him the cenſures of ignorant and envious divines, who, not being capable themſelves of performing ſuch a taſk, were vexed, as it commonly happens, to ſee it undertaken and accompliſhed by another. We collect from his letters, that there was one
Epiſt. 148. college in Cambridge, which would not ſuffer this work to enter within its walls; however, his friends congratulated him upon it, and the call for it was ſo great, that it was

thrice

thrice reprinted in leſs than a dozen years: namely, in 1519, 1522, and 1527. This was the firſt time the New Teſtament was printed in Greek. The works of St. Jerome began now to be publiſhed by Eraſmus, and were printed in ſix volumes, folio, at Baſil, from 1516 to 1526. He mentions the great labour it had coſt him, to put this father into good condition; which yet he thought very well beſtowed, for he was exceſſively fond of him, and, upon all occaſions, his panegyriſt. Luther blamed Eraſmus for leaning ſo much to Jerome, and for thinking, as he ſuppoſed, too meanly of Auguſtin. "As much," ſays he, "as Eraſmus prefers Jerome to Auguſtin, ſo much do I "prefer Auguſtin to Jerome." But we agree with the writer of Eraſmus's Life, that Luther's taſte, in this point, was extremely bad. Jortin, p. 94.

Thus letters began to revive apace; and no one contributed more, or any thing near ſo much, to their reſtoration, as Eraſmus. The "Epiſtolæ obſcurorum virorum" were publiſhed: and ignorance, pedantry, bigotry, and perſecution, met with warm opponents, who attacked them with great vigour, and allowed them no quarter. More informs Eraſmus, that the "Epiſtolæ obſcurorum "virorum" were generally approved, even by the blockheads who were ridiculed in them, and who had not the ſenſe to feel it. This anonymous witty work was fathered upon Eraſmus, among many others: but undoubtedly without reaſon. If he had been the author, it would not have had that ſurprizing effect on him, which it is ſaid to have had, when firſt he began to read it. The effect was this: it threw him into ſuch a fit of laughter, that it burſt an abſceſs he then had in his face, which the phyſicians had ordered to be opened. Bayle, Eraſme. Z.

We are now come, in the courſe of our hiſtory, to very tempeſtuous and turbulent times. Luther had preached againſt Indulgences in 1517; and the conteſt between the Romaniſts and the Reformed was begun and agitated with great fury on both ſides. Eraſmus, who was of a moſt pacific temper, and abhorred, of all things, diſſenſions and tumults, was much alarmed and afflicted at this ſtate of affairs; and he often complained afterwards, that his endeavours to compoſe and reconcile the two parties, only drew upon him the reſentment and indignation of both. From this time he was expoſed to a moſt painful perſecution, which he did not know how to bear with philoſophy enough; and was inveighed againſt by the eccleſiaſtics, who

who loudly complained, that his bold and free cenſures of the monks, and of their pious grimaces and ſuperſtitions, had paved the way for Luther. "Eraſmus," they uſed to ſay, "laid the egg, and Luther hatched it:" and they ſaid nothing more than what was true. Nay, Eraſmus ſeems afterwards to have been conſidered, as really a coadjutor in the buſineſs of the Reformation: for, in the reign of Mary queen of England, when a proclamation was iſſued out againſt importing, printing, reading, ſelling, or keeping heretical books, it is obſervable, that his works are reckoned amongſt them.

Collier's Eccleſ. Hiſt.

Eraſmus received this year, which was 1518, a conſiderable preſent from Henry VIII, as alſo an offer of an handſome maintenance in England for the reſt of his life: he thanked the king, but without either accepting or refuſing the favour. A little time after, he wrote to cardinal Wolſey, whom however he did not love; and, after ſome compliments, heavily complained of the malice of certain calumniators and haters of literature, who thwarted his deſigns of employing human learning to ſacred purpoſes. "Theſe wretches," ſays he, "aſcribe to Eraſmus every "thing that is odious; and confound the cauſe of litera- "ture with that of Luther and religion, though they "have no connexion with each other. As to Luther, he "is perfectly a ſtranger to me, and I have read nothing of "his, except two or three pages; not that I deſpiſe him, "but becauſe my own purſuits will not give me leiſure: "and yet, as I am informed, there are ſome who ſcruple "not to affirm, that I have actually helped him. If he "hath written well, the praiſe belongs not to me; nor "the blame, if he hath written ill, ſince in all his works "there is not a line that came from me. His life and con- "verſation is univerſally commended; and it is no ſmall "prejudice in his favour, that his morals are unblameable, "and that calumny itſelf can faſten no reproach upon "him. If I had really had time to peruſe his writings, I "am not ſo conceited of my own abilities, as to paſs a "judgement upon the performances of ſo eminent a di- "vine. I was once againſt Luther, purely for fear he "ſhould bring an odium upon literature, which is too "much ſuſpected of evil already," &c. Thus he goes on to defend himſelf here, as he does in many other places of his writings; where we may always obſerve his reſerve and caution not to condemn Luther, while he condemned openly enough the conduct and the ſentiments of Luther's

enemies. Though Eraſmus addreſſed himſelf, upon this occaſion, to Wolſey, yet it was impoſſible for the cardinal to be a ſincere friend to him, becauſe he was patronized by Warham, between whom and Wolſey there was no good underſtanding; and becauſe the great praiſes, which Eraſmus frequently beſtowed upon the archbiſhop, would naturally be interpreted by the cardinal as ſo many ſlights upon himſelf. In his preface to Jerome, after obſerving of Warham, that he uſed to wear plain apparel, he relates, that once, when Henry VIII. and Charles V. had an interview, Wolſey took upon him to ſet forth an order, that the clergy ſhould appear ſplendidly dreſſed in ſilk and damaſk; and that Warham alone, deſpiſing the cardinal's authority, appeared in his uſual habit.

In 1519, Luther ſent a very courteous and civil letter to Eraſmus, whom he fancied to be on his ſide; becauſe he had declared himſelf againſt the ſuperſtitions of the monks, and becauſe theſe men hated them both almoſt equally. He thought too, that he could diſcern this from his new preface to the "Enchiridion militis Chriſtiani," which was republiſhed about this time. Eraſmus replied, calling Luther "his deareſt brother in Chriſt;" and informed him, "what a noiſe had been made againſt his "works at Louvain. As to himſelf, he had declared," he ſays, "to the divines of that univerſity, that he had "not read thoſe works, and therefore could neither ap- "prove nor diſapprove them; but that it would be better "for them to publiſh anſwers made up of ſolid argument, "than to rail at them before the people, eſpecially as the "moral character of their author was blameleſs. He "owns, however, that he had peruſed part of his Com- "mentaries upon the Pſalms; that he liked them much, "and hoped they might be ſerviceable. He tells him, "that many perſons, both in England and the Low "Countries, commended his writings. There is," ſays he, "a prior of a monaſtery at Antwerp, a true "Chriſtian, who loves you extremely, and was, as he re- "lates, formerly a diſciple of yours. He is almoſt the "only one who preacheth Jeſus Chriſt, while others "preach human fables, and ſeek after lucre. The Lord "Jeſus grant you from day to day an increaſe of his "Spirit, for his glory and the public good." From theſe Epiſt. 427. and other paſſages, Eraſmus appears to have entertained hopes, that Luther's attempts, and the great notice which had been taken of them, might be ſerviceable to true

Chriſtianity: however, he did not approve his conduct, nor had any thoughts of joining him: on the contrary, he grew every day more ſhy and cautious of engaging himſelf in his affairs. He was earneſtly ſolicitous to have the cauſe of literature, which the monks oppoſed ſo violently, ſeparated from the cauſe of Lutheraniſm; and therefore he often obſerves, that they had no kind of connection. But, as the writer of his life ſays excellently well, "the ſtudy "of the Belles lettres is a poor occupation, if they are to "be confined to a knowledge of language and antiquities, "and not employed to the ſervice of religion, and of other "ſciences. To what purpoſe doth a man fill his head "with Latin and Greek words, with proſe and verſe, with "hiſtories, opinions, and cuſtoms, if it doth not contri-"bute to make him more rational, more prudent, more "civil, more virtuous and religious? Such occupations "are to be conſidered as introductory, and ornamental, "and ſerviceable to ſtudies of higher importance, ſuch as "philoſophy, law, ethics, politics, and divinity. To Jortin, p. 224. "abandon theſe ſciences, in order to ſupport philology, is "like burning a city, to ſave the gates."

They now, about 1520, began to exclaim furiouſly againſt Eraſmus in England, although he had many friends there; and, among them, even perſons of the firſt quality, and the king himſelf. He gives a remarkable inſtance of this in the behaviour of one Standiſh, who had been a monk, and was biſhop of St. Aſaph; and whom Eraſmus ſometimes calls, by way of deriſion, "Epiſcopum "a ſancto aſino." Standiſh had railed at Eraſmus, in a ſermon preached at St. Paul's, for tranſlating the beginning of St. John's goſpel, "In principio erat ſermo," and not "verbum." He alſo accuſed Eraſmus of hereſy before the king and queen; but was thoroughly expoſed for it by Epiſt. 516. two learned friends, who happened to be preſent: theſe friends are ſuppoſed to have been Pace, dean of St. Paul's, and Sir Thomas More. This year, Hieronymus Aleander, the pope's nuncio, ſolicited the emperor and Frederic, elector of Saxony, to puniſh Luther. Frederic was then at Cologn, and Eraſmus came there, and was conſulted by him upon this occaſion. Eraſmus replied, ludicrouſly at firſt, ſaying, "Luther has committed two unpardonable "crimes: he has touched the pope upon the crown, and "the monks upon the belly." He then told the elector ſeriouſly, that "Luther had juſtly cenſured many abuſes "and errors, and that the welfare of the church required

" a reformation of them; that Luther's doctrine was right " in the main, but that it had not been delivered by him " with a proper temper, and with due moderation." The pope's agents, finding Eraſmus thus obſtinately bent to favour, at leaſt not to condemn and write againſt, Luther, as they had often ſolicited him to do, endeavoured to win him over by the offer of biſhopries or abbeys. " I know," ſays he, " that a biſhopric is at my ſervice, if I would but " write againſt Luther: but Luther is a man of too great " abilities for me to encounter; and, to ſay the truth, " I learn more from one page of his, than all the volumes " of Thomas Aquinas."

Nevertheleſs, he takes all opportunities of declaring his firm reſolutions to adhere to the ſee of Rome. " What " connections," ſays he, " have I with Luther, or what " recompence to expect from him, that I ſhould join " with him to oppoſe the church of Rome, which I take " to be a true part of the catholic church; I, who ſhould " be loth to reſiſt the biſhop of my dioceſe?" As for the monks, they would have been glad to have ſeen him a deſerter, and lodged in the enemy's quarters, becauſe he would have much leſs incommoded them as a Lutheran, than as a Catholic; for the ſame reaſon, that an enemy at home, and within your walls, does you far more miſchief, by betraying you, than an enemy abroad and at a diſtance can do by attacking you: but he was determined not to ſtir. The truth is, he ſought a middle way, with a view of putting an end to theſe fiery conteſts; but, above all, of keeping himſelf from being looked upon as a party on either ſide. Thus, there is a remarkable letter of his, written to Pace, dean of St. Paul's, in 1521: wherein he complains equally of the violence of Luther, and of the rage of the Dominicans; as alſo of the baſeneſs and malice of Alexander, who aſcribed to him ſome writings of Luther, of which he had not even heard. Some affirmed, he tells us, that Eraſmus had written a treatiſe, called, " The captivity of Babylon," although Luther openly acknowledged it for his own: others ſaid, that Luther had taken many of his ſentiments from Eraſmus. " I ſee now," ſays he, " that the Germans are reſolved, at all adventures, " to engage me in the cauſe of Luther, whether I will or " not. In this they have acted fooliſhly, and have taken " the moſt effectual method to alienate me from them " and their party. Wherein could I have aſſiſted Luther, " if I had declared myſelf for him, and ſhared the danger

" along with him? Only thus far, that, inſtead of one " man, two would have periſhed. I cannot conceive " what he means, by writing with ſuch a ſpirit: one thing " I know too well, that he hath brought a great odium " upon the lovers of literature. It is true, that he hath " given us many wholeſome doctrines, and many good " counſels; and I wiſh he had not defeated the effect of " them by his intolerable faults. But, if he had written " every thing in the moſt unexceptionable manner, I had " no inclination to die for the ſake of truth. Every man " has not the courage requiſite to make a martyr; and I " am afraid that, if I were put to the trial, I ſhould imi- " tate St. Peter."

Here he ſpoke out. Whatever might be his opinion of Luther's principles, it was his cowardice, we ſee, which reſtrained him from eſpouſing them openly. He had no vocation, he ſays, to be a martyr; though he has given us ſufficient reaſon to believe, that he wiſhed well to the cauſe. In ſhort, think what we will of it, it was not truth, nor the deſire of propagating it, but ſelf-preſervation only, which influenced his conduct throughout this affair. He certainly approved of Luther's main doctrines, and inwardly wiſhed he might carry his point; but, as he could not imagine that probable, he choſe to adhere outwardly to the ſtronger party. " I follow," ſays he, " the deciſions " of the pope and the emperor, when they are right, which " is acting religiouſly: I ſubmit to them, when they are " wrong, which is acting prudently: and, I think, it is " lawful for good men to behave themſelves thus, when " there is no hope of obtaining any more." From this principle of policy, he extolled the book of Henry VIII. againſt Luther, even before he had ſeen it; and he began now to throw out hints, that he would one day enter the liſts, and take him to taſk. Yet, when his friend and patron Montjoy exhorted him, the ſame year, to write againſt Luther, he replied. " Nothing is more eaſy than " to call Luther a blockhead; nothing is leſs eaſy than " to prove him one: at leaſt, ſo it ſeems to me." Upon the whole, he was greatly put to his ſhifts how to behave to Luther; and, if he frequently appears inconſiſtent, it cannot be wondered at, when it is conſidered, that he thought himſelf obliged to diſclaim before men what in his heart he approved and even reverenced.

We are got into 1521, but muſt not forget to obſerve, that, in 1519, a collection of Eraſmus's letters was pub-

liſhed, which gave him, as he pretends, much vexation. As he had ſpoken freely in them on many important points, he could not avoid giving offence. The monks eſpecially, as enemies to literature, exclaimed violently againſt them; and then, the Lutheran contentions breaking out, theſe letters were ſtill more cenſured than before, and accuſed of favouring Lutheraniſm, at a time when, as he ſays, it was neither ſafe to ſpeak, nor to keep ſilence. Then he adds, that he would have ſuppreſſed theſe letters, Epiſt. 507. but that Frobenius would not conſent: where, as his hiſtorian obſerves, he could hardly ſpeak ſeriouſly, ſince Froben was too much his friend and humble ſervant, to print them without his conſent. In 1522, he publiſhed Jortin, p. the works of St. Hilary. Eraſmus, ſays Du Pin, "when 218. "he publiſhed his editions of the fathers, joined to them "prefaces and notes full of critical diſcernment: and, "though he may ſometimes be too bold in rejecting ſome "of their works as ſpurious, yet it muſt be confeſſed, that "he has opened and ſhewed the way to all who have fol-"lowed him." He had lately publiſhed alſo at Baſil his celebated Colloquies, which he dedicated to John Eraſmius Froben, ſon to John Froben, and his godſon. He drew up theſe Colloquies, partly that young perſons might have a book to teach them the Latin tongue, and religion and morals at the ſame time; and partly, to cure the bigoted world, if he could, of that ſuperſtitious devotion which the monks ſo induſtriouſly propagated. The livelieſt ſtrokes in them have the monks and their religion for their object; on which account they no ſooner appeared, than a moſt outrageous clamour was raiſed againſt them. He was accuſed of laughing at indulgences, auricular confeſſion, eating fiſh upon faſt-days, &c. and it is certain, he did not talk of theſe things in the moſt devout way. The faculty of theology at Paris paſſed a general cenſure, in 1526, upon the Colloquies of Eraſmus, as upon a work, in which "the faſts and abſtinences of the church are "ſlighted, the ſuffrages of the holy virgin and of the "ſaints are derided, virginity is ſet below matrimony, "Chriſtians are diſcouraged from monkery, and gram-"matical is preferred to theological erudition: and there-"fore decreed, that the peruſal of that wicked book be "forbidden to all, more eſpecially to young people, and "that it be entirely ſuppreſſed, if poſſible." In 1537, Du Pin, pope Paul III. choſe a ſelect number of cardinals and &c. prelates, to conſider about reforming the church; who,

among other things, propoſed, that young people ſhould not be permitted to learn Eraſmus's Colloquies. A provincial council alſo, held at Cologn in 1549, condemned theſe Colloquies, as not fit to be read in ſchools. Condemn them however who will, they contain a treaſure of wit and good ſenſe, and can never be enough admired; and, though they lie under the prejudice of being a ſchool-book, yet are they not unworthy the peruſal of the moſt advanced in knowledge. Colineus reprinted them at Paris in 1527; and, by artfully giving out that they were prohibited, ſold, it is ſaid, above four and twenty thouſand of one impreſſion.

Adrian VI. having ſucceeded Leo in the ſee of Rome, Eraſmus dedicated to him an edition of a Commentary of Arnobius upon the Pſalms; and added to it an epiſtle, wherein he congratulates this new pope, and intreats him not to pay any regard to the calumnies ſpread againſt his humble ſervant, without firſt giving him a hearing. Adrian returned him an elegant and artful letter of thanks, exhorting him ſtrongly to write againſt Luther, and inviting him to Rome. Eraſmus wrote a ſecond time, and offered to communicate to Adrian his opinion upon the propereſt methods to ſuppreſs Lutheraniſm: for he entertained ſome hopes, that his old friend and ſchool-fellow might poſſibly do ſome good. Adrian ſent him word, that he ſhould be glad to have his opinion upon this affair; and invited him a ſecond time to Rome. Eraſmus excuſed himſelf from the journey, on account of his bad health, and other impediments; but certainly did not repoſe ſuch confidence in Adrian, as to truſt himſelf in his hands. He tells his holineſs, that he had neither the talents, nor the authority, requiſite for anſwering Luther with any proſpect of ſucceſs. He then proceeds to the advice he had promiſed: and, 1. "He diſapproves all violent and cruel methods, and wiſhes "that ſome condeſcenſion were ſhewed to the Lutherans. "2. He thinks, that the cauſes of the evil ſhould be "ſearched into, and ſuitable remedies applied; that an "amneſty ſhould enſue, and a general pardon of all that "was paſt; and that then the princes and magiſtrates "ſhould take care to prevent innovations for the future. "3. He thinks it needful to reſtrain the liberty of the "preſs. 4. He would have the pope to give the world "hopes, that ſome faults ſhould be amended, which could "be no longer juſtified. 5. He would have him aſſemble perſons of integrity and abilities, and of all na-

"tions."

"tions."—Here Eraſmus breaks off in the middle of a ſentence, intending to ſay more at another time, if the pope were willing to hear it. But he had already ſaid too much. Adrian utterly diſliked his advice; and Eraſmus's enemies took this opportunity of endeavouring his ruin; but, luckily for him, the pope died ſoon after, which put a ſtop to their contrivances.

As the monks reported in all places, that Eraſmus was a Lutheran, he took much pains by his letters to undeceive the public, and ſatisfy his friends. With this view he wrote, in 1523, to Henry VIII. and to the pope's legate in England. Cuthbert Tonſtall ſent him a letter, and exhorted him to anſwer Luther; and, unable any longer to withſtand the importunate ſolicitations of the Romaniſts, he ſent word to the king, that he was drawing up a piece againſt Luther. This was his "Diatribe de libero arbitrio," which was publiſhed the year after. But this gave no ſatisfaction at all to the Romaniſts: and indeed who can wonder? For, ſuppoſing him to have proved Luther erroneous in his notion of free-will, as all parties allowed he did, what had this to do with the diſpute between Luther and the pope? or how, by ſo doing, did he favour the Romaniſts any more than the Lutherans? To ſay the truth, he very dextrouſly and artfully choſe this point of diſputation, that he might appear to the Romaniſts to write againſt Luther, and yet avoid cenſuring his oppoſition to the church of Rome: that is, to write and not to write againſt him. The Romaniſts thought themſelves very little obliged to him for this work, and in reality were ſo.

Adrian dying this year, Clemens VII. ſucceeded him, and ſent to Eraſmus an honourable diploma, accompanied with two hundred florins. He invited him alſo to Rome, as his predeceſſor had done: but "at Rome," ſays Eraſmus, "there are many who want to deſtroy me, and they "had almoſt accompliſhed their purpoſe before the death "of Adrian. After having, at his own requeſt, commu-"nicated to him my ſecret opinion, I found that things "were altered, and that I was no longer in favour." The cauſe was manifeſt, ſays the writer of his Life: Eraſmus had hinted at the neceſſity of a reformation; and ſuch language was highly diſguſting at the court of Rome. If Luther did not like Eraſmus, becauſe Eraſmus approved not in all things either his doctrine or his conduct, the court of Rome liked him as little, becauſe he did not condemn Luther in all things: yet thought it proper to give Jortin, p. 323.

him good words and fair promiſes, and to entice him thither if poſſible; where he would have been in their power, and no better than a priſoner at large.

In 1524, Luther, upon a rumour probably that Eraſmus was going to write againſt him, ſent him a letter, full of fire and ſpirit; which gives ſo juſt an idea of both Luther and Eraſmus, that we think ourſelves obliged to preſent the reader with part of it. He begins in the apoſtolical manner: "Grace and peace to you from the Lord Jeſus. "I ſhall not complain of you for having behaved your-"ſelf, as a man alienated from us, for the ſake of keep-"ing fair with the Papiſts, our enemies: nor was I much "offended, that in your printed books, to gain their fa-"vour, or to ſoften their fury, you cenſured us with too "much acrimony. We ſaw, that the Lord had not con-"ferred upon you the diſcernment, the courage, and the "reſolution, to join with us in freely and openly oppoſing "thoſe monſters; and therefore we durſt not exact from "you what greatly ſurpaſſeth your ſtrength and your "capacity. We have even borne with your weakneſs, "and honoured that portion of the gift of God, which is "in you." Then, having beſtowed upon him his due praiſes, as a reviver of good literature, by means of which the holy ſcriptures had been read and examined in the originals, he proceeds thus: "I never wiſhed, that, de-"ſerting your own province, you ſhould come over to our "camp. You might indeed have favoured us not a little "by your wit and eloquence; but, foraſmuch as you have "not the courage which is requiſite, it is ſafer for you "to ſerve the Lord in your own way. Only we feared, "that our adverſaries ſhould entice you to write againſt "us, and that neceſſity ſhould then conſtrain us to op-"poſe you to your face.—I am concerned, as well as you, "that the reſentment of ſo many eminent perſons of our "party hath been excited againſt you. I muſt ſuppoſe, "that this gives you no ſmall uneaſineſs: for virtue, like "yours, mere human virtue, cannot raiſe a man above "being affected by ſuch trials.—I could wiſh, if it were "poſſible, to act the part of a mediator between you, "that they might ceaſe to attack you with ſuch animoſity, "and ſuffer your old age to reſt in peace in the Lord: "and thus they would act, if they either conſidered your "weakneſs, or the greatneſs of the cauſe in diſpute, which "hath been long ſince beyond your talents. They would "ſhew their moderation towards you ſo much the more,

"ſince

"since our affairs are advanced to such a point, that our "cause is in no peril, though even Erasmus should at- "tack it with all his might: so far are we from dreading "the keenest strokes of his wit. On the other hand, my "dear Erasmus, if you duly reflect upon your own im- "becillity, you will abstain from those sharp and spiteful "figures of rhetoric; and, if you cannot defend our senti- "ments, will treat of subjects which suit you better. "Our friends, as you yourself will allow, have reason to "be uneasy at being lashed by you, because human in- "firmity thinks of the authority and reputation of Eras- "mus, and fears it: and indeed there is much difference "between him and other Papists, he being a more formida- "ble adversary than all of them put together." This Epist. 726. letter vexed Erasmus not a little, as may easily be imagined. He wrote an answer to it; but the answer is not in the collection of his epistles.

In 1525, he published his "Diatribe de libero arbitrio" against Luther; which Luther replied to, in a treatise intituled, "De servo arbitrio." He tells Erasmus, that his Diatribe, as to the manner and composition, is very elegant; as to the matter, very contemptible, and resembling "an excrement in a golden dish." He mixes compliment, praise, scorn, insult, ridicule, and invective, all together; and flings them at his head. Erasmus was much provoked at this treatment, and immediately wrote a reply, which was the first part of his Hyperaspistes: the second was published in 1527. The year after he published two treatises, in the way of dialogue, intituled, "The pronunciation of the Greek and Latin languages," and "The Ciceronianus." In the former, which is one of the most learned of all his compositions, are contained very curious researches into the pronunciation of vowels and consonants; in the second, which is one of the most lively and ingenious, he raillies agreeably some Italian Purists, who scrupled to make use of any word or phrase, which was not to be found in Cicero. Not that he condemned either Cicero or his manner of writing, but only the servility and pedantry of his imitators, which he thought, and very justly, worthy of ridicule. On the contrary, when Froben engaged him, the very same year, to revise a new edition of the Tusculan questions, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his style and moral sentiments, and almost makes a saint of him: and Julius Scaliger, who levelled

velled a Philippic or two at Eraſmus, for his treatment of the Ciceronians, declared afterwards, that he was willing to forgive him his blaſphemies, and to be at peace with him thenceforward, for the ſake of this preface; which he conſidered as a kind of penance, and of ſatisfaction made to the manes of the Roman orator.

In April 1529, Eraſmus departed from Baſil, where he had now lived many years, but where he thought himſelf no longer ſafe; and went to Friburg, where at firſt he had apartments belonging to the king, but afterwards bought a houſe. Here, in 1531, he had a ſight of the firſt oration of Julius Scaliger againſt his Ciceronianus; all the copies of which, or at leaſt as many as he could, Eraſmus is ſaid to have collected and deſtroyed. "There is ſome-thing," ſays Dr. Jortin, "ridiculouſly diverting in the "pompous exclamations and tragical complaints of Sca-liger. One would imagine at leaſt, that Eraſmus had "called Cicero fool, or knave, and had made water upon "his aſhes: and yet all his crime was, to have beſprinkled "the ſervile imitators of Cicero with a little harmleſs "banter." After the firſt oration, Scaliger compoſed a ſecond, more ſcurrilous if poſſible than the firſt: but it was not publiſhed till after Eraſmus's death, in 1537. Some of Scaliger's friends were much diſpleaſed, it ſeems, at the ſcandalous manner in which he had treated Eraſmus, and deſired him to give over the contention. He declared himſelf therefore, though in a proud and awkward manner, willing to be reconciled: and, to do him juſtice, he was at laſt ſorry for his rudeneſs to Eraſmus, and wrote a copy of verſes in his praiſe, when he heard that he was dead.

Life of Eraſm. p. 518.

Eraſmus now began to complain to his friends, and to repreſent himſelf as quite worn down with age, pain, and ſickneſs; and in 1535, he returned to Baſil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him; and hopes that it would end in great preferment, by which he probably meant a cardinal's hat. The enemies of Eraſmus have affirmed, that the court of Rome never deſigned him ſuch a favour: Eraſmus hath affirmed the contrary, and ſays, "that "having written to Paul III, that pope, before he had "unſealed his letter, ſpoke of him in the moſt honourable "manner: that he had reſolved to add to the college of "cardinals ſome learned men, of whom he might make

"uſe

" uſe in the general council, which was to be called; and " I," ſays Eraſmus, " was named to be one. But to my " promotion it was objected, that my bad ſtate of health " would make me unfit for that function, and that my " income was not ſufficient: ſo at preſent they think of " loading me with preferments, that I may be qualified " for the red hat. He declares, however, that his health " would not permit him to accept ſuch favours, ſince he " could ſcarce ſtir out of his chamber with ſafety; and he " refuſed every thing that was offered him."

He had been ill at Friburg, and continued ſo at Baſil. In the ſummer of 1536, he grew worſe; and the laſt letter, which we have of his writing, is dated June the 20th of that year. He ſubſcribes it thus, " Eraſmus Rot. ægra " manu." He was for almoſt a month ill of a dyſentery, and he knew, that his diſeaſe would prove mortal. He had foreſeen for ſeveral months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died July 12, in the 69th year of his age; and was buried in the cathedral church of Baſil, where his tomb is to be ſeen, with a Latin inſcription on the marble, of which a copy is inſerted in the firſt volume of his works. He had made his will in February, in which he left handſome legacies to his friends, and the remainder to be diſtributed to relieve the ſick and poor, to marry young women, and to aſſiſt young men of good characters: by which it appeared, that he was not in low circumſtances, nor ſo bad an œconomiſt as he ſometimes ſeemed, between jeſt and earneſt, to repreſent himſelf. His friend Beatus Rhenanus has given us a deſcription of his perſon and manners, and tells us, that he was low of ſtature, but not remarkably ſhort; that he was well-ſhaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a chearful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm conſtitution, and a vaſt memory; that he was a pleaſant companion, a very conſtant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the ſmell of fiſh; ſo that, however he might be a Papiſt in other reſpects, he had, as he ſays, a moſt Lutheran ſtomach. He uſed to dine late, that he might have a long morning to ſtudy in. After dinner, he would converſe chearfully with his friends upon all ſorts of ſubjects, and deliver his opinion freely

In vit. Eraſmi.

upon

upon men and things. Eraſmus, ſays Bale, did not care, at firſt, to ſit for his picture; but he conquered that averſion, and was frequently drawn by Holbein.

ERASME, not. S.

He dwelt longer at Baſil than at any other place. He delighted in that city; and though he ſometimes made excurſions, yet he was ſure to return. The revolution in religion was the only cauſe, that hindered him from fixing his tabernacle there all his days. At Baſil they ſhew the houſe in which he died; and the place, where the profeſſors of divinity read their winter-lectures, is called the college of Eraſmus. His cabinet is one of the moſt conſiderable rarities of the city; it contains his ring, his ſeal, his ſword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a maſterpiece. The magiſtrates bought this cabinet, in 1661, for nine thouſand crowns, of the deſcendants of Eraſmus's heir: and, if we may believe Patin, they made a preſent of it to the univerſity; but others ſay, they ſold it for a thouſand crowns. Nothing has made the city of Rotterdam more famous, than her having given birth to this great man: nor hath ſhe been inſenſible of the honour, but hath teſtified her regard to him in the following manner. In the firſt place, the houſe, in which he was born, is adorned with an inſcription, to inform both natives and ſtrangers of this illuſtrious prerogative. Secondly, the college, where Latin, Greek, and rhetoric are taught, bears the name of Eraſmus, and is conſecrated to him by an inſcription on the frontiſpiece. Thirdly, a ſtatue of wood was raiſed to him in 1549. Fourthly, a ſtatue of ſtone was erected in 1555. Fifthly, they erected one of copper in 1622, which is admired by the connoiſſeurs. It is in an open part of the city, by the ſide of a canal, upon a pedeſtal adorned with inſcriptions, and ſurrounded with iron rails.

Bayle, ERASME, not. H.

But, with all his greatneſs, Eraſmus had, and it muſt not be diſſembled, his failings and infirmities. Bayle has obſerved of him, that he had too much ſenſibility, when he was attacked by adverſaries; made too many complaints of them; and was too ready to anſwer them: and Le Clerc has often cenſured him for his lukewarmneſs, timidity, and unfairneſs, in the buſineſs of the Reformation. Dr. Jortin ſeems to allow ſome foundation for theſe cenſures, yet hath offered what can be offered by way of excuſe for Eraſmus. To the firſt of them he replies, that Eraſmus "was fighting for his honour, and for his life; "being often accuſed of nothing leſs than heterodoxy, im-

"piety,

" piety, and blaſphemy, by men whoſe forehead was a " rock, and whoſe tongue was a razor. To be miſre- " preſented as a pedant and a dunce," he ſays, " is no " great matter, for time and truth put folly to flight: to " be accuſed of hereſy by bigots, hypocrites, politicians, " and infidels, this is a ſerious affair; as they know too well, " who have had the misfortune to feel the effects of it." Life, p. 599.

As for his lukewarmneſs in promoting the Reformation, Dr. Jortin is of opinion, that much may be ſaid, and with truth, in his behalf. He thinks, that Eraſmus " was not " entirely free from the prejudices of education; that he " had ſome indiſtinct and confuſed notions about the au- " thority of the church catholic, which made it not law- " ful to depart from her, corrupted as he believed her to " be; and that he was much ſhocked at the violent mea- " ſures which were purſued by the reformers, as well as " by the violent quarrels which aroſe among them." The doctor cannot be perſuaded, " that the fear of loſing his " penſions and coming to want ever made Eraſmus ſay " or do things which he thought unlawful:" yet ſuppoſes, " that he might be afraid of diſobliging ſeveral of his " oldeſt and beſt friends, who were againſt the Lutheran " reformation, ſuch as Henry VIII, Charles V, the " Popes, Wolſey, &c. and alſo his patrons, Warham, " Montjoy, More, Tonſtall, Fiſher, Bembus, &c. and " all theſe things might influence his judgement, though " he himſelf was not at all aware of it. There is no ne- " ceſſity to ſuppoſe, that he acted againſt his conſcience " in adhering to the church of Rome: no, he perſuaded " himſelf that he did as much as piety and prudence re- " quired from him, in cenſuring her defects." The doctor obſerves, that, " though as Proteſtants we are certainly " much obliged to Eraſmus, yet we are more obliged to " Luther, Melancthon, and other authors of the Reforma- " tion. This," ſays he, " is true; yet it is as true, that we " and all the nations in Europe are infinitely obliged to " Eraſmus, for ſpending a long and laborious life, in op- " poſing ignorance and ſuperſtition, and in promoting " literature and true piety."

The works of Eraſmus were publiſhed at Leyden, 1706, in a very handſome manner, in ten volumes, folio, having been printed under the care and inſpection of the moſt learned Mr. Le Clerc: and, we think it proper to ſubjoin the contents of each volume here, Ibid. p. 274, 275.

here [A], as it will not only preſent the reader with many pieces of Eraſmus, which could not well be inſerted in the courſe

[A] Vol. I.

De copia verborum & rerum libri duo.

Theodori Gazæ grammatices libri duo.

Syntaxis.

Ex Luciano verſa.

Eraſmi declamatio Lucianæ reſpondens.

De ratione conſcribendi epiſtolas.

De pueris ſtatim ac liberaliter inſtituendis.

De ratione ſtudii.

De laude medicinæ.

Libanii aliquot declamationes verſæ.

Similium liber unus.

Colloquiorum liber.

De recta Latini Græcique ſermonis pronunciatione.

Ciceronianus, ſive de optimo dicendi genere.

De civilitate morum puerilium.

Galeni quædam Latine verſa.

Epiteme in elegantias Laurentii Vallæ.

Euripidis Hecuba & Iphigenia verſibus Latinis reddita.

In nucem Ovidii commentarius.

Epigrammata varii generis & argumenti.

Vol. II.

Adagiorum opus, in quo explicata proverbia 4251.

Vol. III.

Epiſtolæ 1209, ſecundum ordinem temporum quo ſcriptæ ſunt digeſtæ, ab anno 1489 ad 1536: ſubjuncta appendice epiſtolarum 517, quarum de tempore non conſtat.

Vol. IV.

Ex Plutarcho verſa.

Apophthegmatum libri 8.

Stultitiæ laus.

Ad Philippum Burgundionum principem panegyricus.

Ad Philippum eundem carmen Epicum gratulatorium.

Inſtitutio principis Chriſtiani.

Iſocratis oratio ad Nicoclem regem de regno adminiſtrando Latine verſa.

Declamatio de morte, ſive conſolatio ad patrem filii obitu afflictum.

Declamatiuncula nomine epiſcopi, reſpondens iis qui ſibi nomine populi gratulati eſſent, & omnium nomine obedientiam quam vocant detuliſſent.

Querela pacis undique gentium ejectæ profligatæque.

Xenophontis Hiero Latine verſus.

Precatio ad Dominum Jeſum pro pace eccleſiæ.

Lingua, ſive de linguæ uſu atque abuſu.

De Senectutis incommodis. Carmen Heroicum & Iambicum dimetrum catalecticum, ad Gulielmum Copum Baſileenſem.

Vol. V.

Enchiridion militis Chriſtiani.

Oratio de virtute amplectenda.

Ratio veræ theologiæ.

Paracleſis, ſive hortatio ad philoſophiæ Chriſtianæ ſtudium.

Exomologeſis, ſive modus confitendi.

Enarratio Pſalmi primi et ſecundi.

Paraphraſis in Pſalmum 3.

Concio in Pſalmum 14.

De puritate eccleſiæ Chriſti.

Enarratio in Pſalmum 23.

De bello Turcis inferendo conſultatio.

Enarratio in Pſalmos 34 & 39.

De amabili eccleſiæ concordia.

Concio in Pſalmum 86.

De magnitudine miſericordiarum Domini concio.

Virginis & martyris comparatio.

Concio de puero Jeſu.

Epiſtola conſolatoria ad virgines ſacras.

Chriſtiani matrimonii inſtitutio.

Vidua Chriſtiana.

Eccleſiaſtes, ſive de ratione concionandi.

Modus orandi Deum.

Symbolum, ſive catechiſmus.

Precationes.

Precatio Dominica digeſta in ſeptem partes juxta dies totidem.

Pæan virgini matri dicendus.

Obſecratio ad virginem Mariam in rebus adverſis.

De contemptu mundi.

De tædio & pavore Chriſti diſputatio.

Ode de caſa natalitia pueri Jeſu.

Expoſtulatio Jeſu cum homine pereunte.

Hymni varii.

Liturgia

courſe of this article, but alſo in ſome meaſure further illuſtrate the hiſtory of his life.

Liturgia virginis Lauretanæ.
Carmen votivum Genovevæ.
Commentarius in duos hymnos Prudentii, de Natali & Epiphania pueri Jeſu.
Chriſtiani hominis inſtitutum, ſive ſymbolum. Carmen.
Epitaphia in Odilam.

VOL. VI.

Novum Teſtamentum ex Græca Eraſmi editione, cum ejus verſione & annotationibus.

VOL. VII.

Paraphraſis Novi Teſtamenti.

VOL. VIII.

Ex ſancto Joanne Chryſoſtomo verſa.
Ex Sancto Athanaſio, ex Origene, ex Baſilio verſa.
Oratio de pace & diſcordia contra factioſos, ad Cornelium Goudanum.
Oratio funebris in funere Berthæ de Heien, Goudanæ, viduæ probatiſſimæ.
Carmina varia.

VOL. IX.

Epiſtola apologetica ad Martinum Dorpium.
Apologia ad Jacobum Fabrum Stapulenſema.
Ad Jacobi Laromi dialogum de tribus linguis & ratione ſtudii theologici.
Ad Joannem Atenſem, pro declamatione matrimonii.
Apologia de "In principio erat "ſermo."
Apologia prima ad notationes Edvardi Lei.
Apologia ſecunda & tertia.
Apologia ad Jacobum Lapidem Stunicam 2 & 3.
Adverſus Sanctium Caranzam.
Apologia in Natalem Bedam.
Apologia adverſus debacchationes Petri Sutoris.
Ad antapologiam ejus reſponſio.
Appendix de ſcriptis Jodoci Clitovei.
Declamationes adverſus cenſuras theologorum Pariſienſium.
Apologia ad Phimoſtomi cujuſdam diſputationes de divortio.
Apologia ad juvenem Gerontodidaſcalum.
Apologia ad quoſdam monachos Hiſpanos.
Apologia prima ad Albertum Pium Carporum principem.
De eſu carnium & hominum conſtitutionibus; ad Chriſtophorum epiſcopum Baſileenſem.
De libero arbitrio diatribe, ſeu collatio.

VOL. X.

Hyperaſpites: diatribe adverſus ſervum arbitrium Martini Lutheri.
Adverſus epiſtolam ejuſdem, præſtigiarum libelli cujuſdam detectio.
Contra pſeudevangelicos.
Ad Eleutherium, ad Grunnium.
Ad Fratres Germaniæ Inferioris.
Spongia adverſus adſpergines Ulrici Hutteni.
Pantabalus, ſeu adverſus febricitantis cujuſdam libellum.
Antibarbororum liber primus.
Adverſus Græculos.
Reſponſio ad Petri Curſii defenſionem.
Epiſtola de Termini ſui inſcriptione, ad Alphonſum Valdeſium.
Epiſtola ad Henricum Ducem.

ERASTUS (THOMAS), a celebrated phyſician and divine, was born at Baden in Germany about 1524. He was liberally educated, and ſent to the univerſity of Baſil, when he was ſixteen years old; but he had ſome difficulties to ſtruggle with, on account of the narrow circumſtances of his parents. Providence however, ſays Melchior Adam, raiſed up a Mæcenas for him, who ſupplied him plentifully with every thing he wanted. When he had been at Baſil two years, he was ſeized with the plague, but happily

Melch. Adam, in vitâ.

happily recovered from it. Afterwards he went into Italy, and ſettled at Bologna; where he applied himſelf intenſely to the ſtudy of philoſophy firſt, and then of phyſic. He ſpent nine years in Italy among the moſt eminent phyſicians, and acquired great ſkill in that ſcience. Then he returned to his own country, and lived ſome time at the court of the princes of Henneberg, where he practiſed phyſic with great reputation. Afterwards the elector Palatine, Frederic III, gave him an honourable invitation to his court, and made him firſt phyſician and counſellor: he appointed him alſo profeſſor of phyſic in the univerſity of Heidelberg. Here there aroſe a warm diſpute about the ſacrament, namely, "Whether the terms FLESH and "BLOOD ought to be underſtood literally or metapho-"rically?" Eraſtus engaged in this controverſy, and publiſhed a book, in which he contended for the metaphorical ſenſe. He had all along joined the ſtudy of divinity to that of phyſic, and was eſteemed as good a divine as he was a phyſician: for which reaſon, in 1564, when a conference was held between the divines of the Palatinate and thoſe of Wirtemberg, about the real preſence in the Lord's ſupper, Eraſtus was ordered by the elector Frederic to be preſent at it. He afterwards left Heidelberg, and returned to the univerſity of Baſil, where he had been educated. Here he cauſed a ſociety to be eſtabliſhed for the particular ſtudy and promotion of medical knowledge, and ſpent the laſt years of his life in the active purſuit of it: and here he died Dec. 31, 1583.

He wrote ſeveral books of philoſophy and phyſic, and ſome particularly levelled at Paracelſus, whoſe whimſies and extravagances he was very earneſt to diſcredit and explode. He wrote, as we have obſerved, upon ſubjects of divinity; but what made the moſt noiſe of all his performances, and makes him chiefly memorable now, is his book "De excommunicatione eccleſiaſtica." In this he denies the power of the church, and affirms their cenſures to be incapable of extending beyond this preſent life. For this, as we may eaſily conceive, the loudeſt anathemas have been thundered againſt him by the Papiſts; nor has he been ſpared by thoſe who were not Papiſts. Beza wrote againſt him in a book, intituled, "De vera excom-"municatione et Chriſtiano presbyterio;" and ſo did our learned Hammond in his book, "Of the power of the "keys." Eraſtus knew well enough, that a work of that import was not likely to be reliſhed by divines of any order;

order; and therefore ordered it not to be publiſhed till after his death. Melchior Adam ſays, that it was ſuppoſed to be publiſhed by his widow; which looks as if it was uſhered into the world from an unknown editor.

EREMITA (DANIEL), a native of Antwerp, and ſecretary to the duke of Florence, flouriſhed about the beginning of the 17th century, and was a pretty good writer; but neither his conduct nor morals were conſiſtent with the profeſſion of the belles letters, to which he had devoted himſelf. Scaliger had a great eſteem for him, and recommended him in the ſtrongeſt terms to Caſaubon; for which he was afterwards very ſorry, upon hearing that the young man was turned Roman-catholic. Caſaubon, at Scaliger's recommendation, took him into his friendſhip, procured him an employment, and endeavoured to get him into Mr. de Montaterre's family, in quality of preceptor. The affair was upon the point of being concluded, when Eremita found means to ingratiate himſelf with Mr. de Vic, who was going ambaſſador into Switzerland. De Vic, being a man of great bigotry, and fired with a zeal for making converts, ſoon won over Eremita, by means of a ſingle conference with one of the bawling enthuſiaſts of that age, a Portugueſe monk. This circumſtance vexed Caſaubon to the heart, who knew the abilities of the converter, and thoſe of the convert: he knew that Eremita was a better ſcholar than the monk, and yet he was informed that the monk gave Eremita a fall at the firſt onſet. But he ſoon found the reaſon why ſo ſlight a reſiſtance had been made; for Eremita deſired nothing more than to perſuade himſelf, that the richeſt religion is at the ſame time the beſt. Bayle's Dict.

However, though Eremita had changed his religion, he ſtill retained a veneration for Scaliger; of which he gave a public teſtimony, even after the death of Scaliger, in defending him againſt Scioppius. But he got nothing by this: for Scioppius publiſhed a great many things of him, which did no honour to his character. He relates, that he had ſeen him at Rome in 1606: Eremita, ſays he, came to me with the two Rubens's, in order to go to Tivoli; and theſe gentlemen were greatly ſhocked at the lewdneſs of his converſation. He was for ever talking of Petronius and Aretine's poſtures; nay, he drew the moſt obſcene figures on the walls of the public houſes where they lodged. Having diſappeared for ſome time after, it was concluded, Scioppius, in Oporini Grubinii Amphitod. Scopp. P. 335.

that poverty had forced him to ſhelter himſelf in ſome Carthuſian monaſtery; but it was found, that he was retired to Sienna, where he made his court to archbiſhop Aſcano Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the duke of Florence. By this means he obtained a penſion from that prince, as a reward for a panegyric, written on the nuptials of the great duke with Magdalen of Auſtria, and publiſhed in 1608. He ſolicited ſo earneſtly to be ſent into Germany with the deputy, who went to acquaint the ſeveral princes of the empire with the death of the great duke's father, that his requeſt was granted. At his return to Florence, he told a hundred idle ſtories concerning the drunkenneſs of the Germans, in order to make his court to the Italians. He ſet up at Florence for a man, who was profoundly ſkilled in affairs of government; and promiſed a Commentary, which ſhould exceed whatever had been written upon Tacitus. As he looked upon the hiſtory of our Saviour as fabulous, ſo he took a delight in exclaiming againſt the inquiſitors and the clergy; and had a hundred tales ready upon thoſe occaſions, all which he could ſet off to advantage.

Ibid. 345.

Ibid. 363.

Such is the idea which Scioppius has given of Eremita; and, though the ſlanderous and ſatirical caſt of mind, for which Scioppius was remarkable, may, in moſt caſes of this nature, make his evidence ſuſpected, yet Caſaubon has related ſome particulars, which give an air of probability to what is told here. Eremita died of the venereal diſeaſe at Leghorn, in 1613. Grævius publiſhed at Utrecht, in 1701, an octavo volume of his "Opera varia;" among which were, "Aulicæ vitæ ac civilis, libri IV." Theſe works were in manuſcript in the duke of Florence's library, and communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured to refute the ſlanders of Scioppius. The four books "De Aulica vita ac civili" are written with great purity and elegance of ſtyle, and abound with curious knowledge, which makes them entertaining as well as uſeful. Bayle mentions two other works of our author, which, he ſays, deſerve to be read: "Epiſtolica relatio de itinere Germanico, quod legatione magni "Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit;" and his epiſtle "De Helveticorum, Rhetorum, Sedonenſium ſitu, republica, & moribus." His Latin poems were inſerted in the ſecond volume of "Deliciæ poetarum Belgicorum."

ERIGENA (JOHN), called alſo Scotus, was an Engliſhman, according to ſome, and born at Ergene, a town bordering upon Wales; a Scotſman, as others ſay, and born at Aire; an Iriſhman, according to others, and taking his name from Ireland, which was formerly called Eri. Whichever he was, he was an uncommon man in his day; for he flouriſhed about the middle of the ninth century, and was very learned in a very barbarous age. He left his own country when he was young, and went into France, where he was kindly received and greatly encouraged by Charles the Bald. That monarch was ſo fond of him, on account of his extraordinary parts and learning, that he admitted him to an intimacy with him, and made him the conſtant companion both of his pleaſures and of his buſineſs. About 850, when the Predeſtinarian controverſy was agitated, Erigena engaged warmly in it; and drew great ill-will upon himſelf, although the books of his antagoniſts were condemned. This was ſuppoſed to have proceeded partly from ſome philoſophical dogma's in his writings, not agreeable to the doctrines of holy church, and partly from envy conceived againſt him for his intimacy with the king. In 877, after the death of Charles, he returned to England; and, ſome time after, was employed by king Alfred to promote learning and the liberal arts. For this purpoſe he was appointed to preſide at Oxford, over the ſtudies of geometry and aſtronomy in particular; that univerſity being either lately founded, or lately reſtored by Alfred. Three years he ſpent in this ſituation; but ſome diſputes and diſturbances ariſing at Oxford, he left that place, and retired to a monaſtery at Malmeſbury. There he opened a ſchool; and, behaving harſhly and with ſeverity to his ſcholars, was ſtabbed by them, with the iron bodkins they then wrote with, in ſuch a manner that he died. His death happened in 883, according to ſome; 886, according to others. Some ſay, that his ſcholars were inſtigated to this deſperate act by the monks, who had conceived an hatred againſt him, as well for his learning as his heterodoxy: nevertheleſs, if this was ſo, we are told, that a miracle was wrought at his funeral by the deſcent of fire from heaven, which changed their way of thinking about him; for they not only buried him in a more honourable place than they intended, but conſidered him alſo as a ſaint and martyr. And ſuch he continued to be in the church of Rome, till ſome wiſer heads of late diſcovered in him principles directly

Cave, Hiſt. literar. tom. ii. p. 45.

rectly contrary to the doctrine of tranſubſtantiation; and then Baronius ſtruck him out of the martyrology. He wrote five books "De diviſione naturæ, ſeu de rerum na-"tura;" and tranſlated from the Greek the "Ambigua "S. Maximi, ſeu ſcholia ejus in difficiles locos S. Georgii "Nazianzeni." Theſe two works were printed at Oxford, in 1681, folio. He wrote alſo a book "about pre-"deſtination;" tranſlated into Latin four pieces of Dionyſius the Areopagite, which he dedicated to Charles the Bald; and wrote alſo, at the command of the ſame Charles, a book "upon the body and blood of Chriſt," in which he maintained the ſame doctrine with Bertram; but his book was afterwards condemned in the days of Lanfranc.

ERPENIUS (THOMAS), or, as he is called in Dutch, Thomas of Erpe, was a moſt learned writer, and incomparably ſkilled in the oriental tongues. He was deſcended from noble families at Boiſleduc in Brabant, which place his parents had quitted on account of the Proteſtant religion they had embraced; and was born at Gorcum in Holland, Sept. 11, 1584. From his earlieſt years, he ſhewed a pecular diſpoſition for learning; which induced his father, though no ſcholar himſelf, to ſend him to Leyden, where he began his ſtudies, and proſecuted them with ſuch ſucceſs, that his maſters were extremely ſurprized. At eighteen, he was admitted into the univerſity of that city; where he took the degree of doctor in philoſophy, in 1608. Voſſius informs us, that, not long after he became a ſtudent in that place, he grew ſo diffident of ſucceeding in his ſtudies, as to have thoughts of laying them entirely aſide; but that, reſuming freſh courage, he made himſelf maſter of ſeveral branches of literature, and particularly metaphyſics. For this purpoſe he read over, not only Ariſtotle, but likewiſe a great number of his interpreters, with all the commentaries of Suarez; in which, it ſeems, he was ſo converſant, that, ſeveral years after he had gone through his courſe of philoſophy, and was engaged in other ſtudies, he could give a diſtinct account of the contents of almoſt every page of that vaſt work.

G. J. Voſſii Oratio in obitum T. Erpenii, habita 13 Nov. 1624.

He had already paſſed through a courſe of divinity, and gained a conſiderable ſkill in the oriental languages; to which he had applied himſelf at the perſuaſion of Joſeph Scaliger, who foreſaw how great a man he would prove in that branch of learning. He afterwards travelled into England,

England, France, Italy, and Germany; in which countries he contracted an acquaintance with the moſt learned men there. While he was at London, he became acquainted with Bedell, who was excellently ſkilled in the oriental tongues. He continued a year in Paris, where he learned Arabic of an Egyptian Jacobine, named Barbatus; and gained the friendſhip of Iſaac Caſaubon, among whoſe letters are ſeveral to Erpenius. In one of April the 7th, 1610, he exhorts him to proſecute his ſtudies in the Arabic tongue, telling him, that "it would be of "the greateſt importance to learning; that, if he looked "round the Chriſtian world, he would find no perſon "who had taken the proper method to gain the wiſhed-"for point in that kind of literature; that Joſeph "Scaliger had diſappointed their hopes; that Bedell, "though a man of great learning, proceeded ſo ſlowly, "and followed ſuch a courſe of ſtudies, that they knew "not what to expect from him; that the German, who "made ſo great a noiſe, was not to be depended on; that "the Italians, after raiſing great expectations, had of a "ſudden deſerted them; in ſhort, that himſelf was the "only perſon who had laid a ſolid and firm foundation "for a future ſuperſtructure." During his ſtay at Venice, by the aſſiſtance of ſome learned Jews and Turks, he acquired the knowlede of the Turkiſh, Perſian, and Ethiopic languages; and he diſtinguiſhed himſelf in Italy to ſuch advantage, that he was offered a ſtipend of 500 ducats a year, to tranſlate ſome Arabic books into Latin.

After four years ſpent in his travels, he returned to Leyden, July 1612; about which time there was a deſign to have him ſent for into England, and to have an honourable ſtipend ſettled on him: but, February following, he was choſen, by the curators of that univerſity, profeſſor of the Arabic and other oriental tongues, except the Hebrew, of which there was already a profeſſor. He filled this chair with great applauſe, and ſoon after ſet up, at an extraordinary expence, a preſs for the eaſtern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counſellor in the court of Holland, by whom he had ſeven children, three of which ſurvived him. In 1619, the curators of the univerſity erected a ſecond chair for the Hebrew language, of which they appointed him profeſſor. In 1620, he was ſent by the prince of Orange and the States of Holland into France, to ſolicit Peter du Moulin, or Andrew Rivet, to undertake

Meurſii Athenæ Batavæ, p. 301. L. Bat. 1625, 4to.

dertake the profeſſorſhip of divinity at Leyden: but not prevailing then, he was ſent again the year following, and, after ſix months ſtay in France, procured Rivet, with the conſent of the French churches, to remove to Leyden. Some time after his return, the States of Holland appointed him their interpreter, and employed him to tranſlate the letters they received from the ſeveral princes of Africa and Aſia, and alſo to write letters in the oriental languages: and the emperor of Morocco was ſo pleaſed with the purity of his Arabic ſtyle, that he ſhewed his letters to his nobles, as a prodigious curioſity, for their elegance and propriety. In the midſt of theſe employments, he was ſeized with a contagious diſeaſe, which was then epidemical; of which he died Nov. 13, 1624, at no more than forty years of age. All the learned lamented him, and wrote the higheſt elogiums upon him; as indeed he well deſerved them, for he was not only moſt eminent as a ſcholar, but alſo a worthy, honeſt, good kind of man. We have already obſerved, that he rejected an advantageous offer made him in Italy: he rejected another from the king of Spain and the archbp. of Seville, who invited him into that kingdom, to explain certain Arabic inſcriptions. Gerard-John Voſſius made his funeral oration in Latin, printed at Leyden 1625, in 4to; and the ſame year were publiſhed, at the ſame place, in 4to, Peter Scriverius's "Manes Erpe-"niani, cum epicediis variorum."

He publiſhed many works, which have ſpread his name all over the world; and of which the note below [A] contains a catalogue.

Some

[A] 1. "Annotationes ad lexicon "Arabicum Franciſci Raphelengii. "Leyden, 1613," 4to, printed with the Lexicon. 2 "Grammatica Ara-"bica, 1613," 4to. 3. "Prover-"biorum Arabicorum centuriæ II, "Arabice & Latine, cum ſcholiis Jo-"ſephi Scaligeri & Thomæ Erpenii, "1614," 4to. Scaliger having tranſlated and written notes upon part of the Arabian proverbs, Caſaubon engaged Erpenius, Scaliger being dead, to compleat that work. 4. "Lock-"manni fabulæ & ſelecta quædam "Arabum adagia, cum interpretatione "Latina & notis; 1615," 8vo. Amſt. 1636 & 1656 in 4to, with the Arabic grammar juſt mentioned. 5. "Gia-"rumia grammatica de centum regen-"tibus, ſive linguæ Arabiæ particulis, "Arabice & Latine, cum notis, 1617," 4to. Giarumia is an Arabic grammar, which takes its name from its author, and is highly eſteemed in Aſia and Africa. 6. "Novum Teſtamen-"tum Arabice, 1615," 4to. This is an ancient Arabic verſion, whoſe author is not known. 7. "Hiſtoria "Joſephi patriarchæ ex Alcorano, "Arabice, cum verſione Latina & "notis, 1617," 4to. 8. "Canones "de literarum EVI apud Arabes na-"tura & permutatione, 1618," 4to. 9. "Rudimenta linguæ Arabicæ, "1620," 8vo. 10. "Verſio & notæ "ad Arabicam paraphraſin in evan-"gelium Joannis, 1620." 11. "Gram-"matica Hebræa, 1621," 8vo. 12. "Orationes tres de linguarum Hebræ "atque Arabicæ dignitate, 1621," 8vo.

Some of them, the reader ſees, are poſthumous: he had a deſign to have publiſhed an edition of the Koran, with an accurate Latin verſion and notes, and a confutation of it where it was neceſſary; a Theſaurus Grammaticus for the Arabic tongue; and a Lexicon of the ſame language. But he was prevented by death from executing theſe deſigns; as we are informed by Mr. Chappelow, in the preface to his "Elementa linguæ Arabicæ ex Erpenii rudimentis, ut plurimum, deſumpta. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ Arabicæ apud Cantabrigienſis profeſſor. Lond. 1730," 8vo.

8vo. 13. "Pentateuchus Moſis Arabice, 1622," 4to. This verſion is ancient, and was made by a Chriſtian. 14. "Elmacini hiſtoria Saracenica, &c. 1625," folio. 15. "Pſalmi Davidis Syriace, cum verſione Latina, 1625," 4to. 16. "Grammatica Chaldæa & Syra, 1628," 8vo. 17. "De peregrinatione Gallica utiliter inſtituenda tractatus, 1631," 12mo. 18. "Præcepta de lingua Græcorum communi, 1662," 8vo. 19. "Arcanum punctationis revelatum, &c. 1624," 4to.

ESSENES, a ſect among the Jews, as the Phariſees and Sadducees were, yet not mentioned in the writings of the evangeliſts. Some impute this ſilence, obſerved about them, to their having given no oppoſition to Chriſt and his apoſtles; for they are ſaid to have minded nothing but their own private concerns, and not to have mixed with the Jewiſh people, or meddled at all with ſtate affairs. Their origin is very obſcure, it not being known from whence they took their name, or at what time they begun: but it is ſuppoſed, that the date of their riſe muſt be fixed later than the Babyloniſh captivity, becauſe there s not the leaſt mention, in any writer, of their ſubſiſting before. The Eſſenes were divided into two ſorts, namely, Practics and Theoretics. The firſt lived in cities, the other in ſolitary places: the firſt ſpent their time in handicrafts, the other in contemplation only. The Practics had dinner and ſupper, the Theoretics only ſupper. The Eſſenes were again divided into thoſe who allowed marriage, and thoſe who led ſingle lives. The former allowed marriage, for the ſake of procreation only; and never lay with their wives after conception, to ſhew, that their commerce with them proceeded more from a principle of duty, than to gratify a ſenſual appetite. They were likewiſe particularly careful not to approach their wives, if they had reaſon to ſuſpect them unhealthy, or under any indiſpoſition for breeding; but always ſtaid till they were perfectly in order.

Joſephus de Bello Judaico, & Philo Judæus, paſſim.

Cleric. Hiſt. Eccleſ. Prolegg. c. iv.

For the Eſſenes in general, they profeſſed a community of goods; ſhunned for the moſt part marriage, and all pleaſures whatſoever; wore white garments, forbade oaths, drank nothing but water, had their elders in ſingular reſpect, and, above all, were ſo ſtrict in their obſervation of the Sabbath, that they prepared their meat on the eve, would not remove a veſſel out of its place, nor even eaſe or ſupply nature upon it, unleſs they were preſſed beyond meaſure. Philo tells us alſo, that they offered no ſacrifices to God, but thoſe of a pure and upright heart; which, if true, ſhews, that they had wandered widely from Judaiſm. Joſephus, however, repreſents the matter ſomewhat otherwiſe; and ſays, that they did, upon certain occaſions, bring preſents to the temple. Upon the whole, as Le Clerc ſays, they were a melancholy enthuſiaſtic kind of people, not fit for common life, or the cultivation of thoſe virtues which belong to human nature; though Philo and Joſephus have ſaid ſuch high things of them. But men, fooliſh and mad, have always been ready to corrupt true religion with the chimeras of their own deluded imaginations: they did it always, they do it now as much as ever.

ESTAMPES (ANNE of Piſſeleu, ducheſs of), miſtreſs to Francis I. of France, is ſuppoſed to have caught the heart of that prince, a little after his being releaſed from impriſonment at Madrid in 1526. Her name was Mademoiſelle de Heilli. She was at that time one of the maids of honour to Louiſa of Savoy, the queen-regent; and had attended that princeſs, when ſhe went to meet the king her ſon, as far as the frontiers of Spain. The king dallied with her as often as he pleaſed; and, though no one doubted of it, he yet found a huſband for her, whom he created duke of Eſtampes. She continued her amorous commerce with the king after her marriage; and ſhe roſe to the higheſt degree of favour, which laſted as long as he lived. She is one of thoſe inſtances which prove, that the aſcendancy of a miſtreſs may be the ruin of a kingdom; as will ſufficiently appear in the following narration.

Bayle's Dict.

Towards the end of Francis's reign, there were, as Mezeray informs us, two parties in the court; that of the lady d'Eſtampes, the king's miſtreſs; and that of Diana de Poitiers, miſtreſs to the dauphin, afterwards Henry II. The former of theſe ladies, perceiving that the infirmities of Francis increaſed daily, and having juſt reaſon to fear

Hiſt. tom. ii. p. 1031. folio.

the worſt after his death, when the latter would be all-powerful, ſet on foot a ſecret correſpondence with the emperor Charles V. She knew the antipathy which the dauphin and the duke of Orleans, who were brothers, had to each other; and this ſerved for the baſis of her negotiation. She prevailed with the emperor to favour the duke of Orleans's faction: and, the inſtant ſhe heard that his imperial majeſty was inclined to beſtow the inveſtiture of the Milaneſe, or that of the Low Countries, on this young prince, ſhe engaged in ſo cloſe a correſpondence with the emperor, that ſhe informed him punctually of the moſt ſecret tranſactions of the court and council; and indeed the very firſt letter he received by her agent the count de Boſſu's means, did him ſo ſignal a piece of ſervice, that it ſaved his perſon and his whole army. He was at that time in Champagne, at the head of a powerful army; but he wanted proviſions, on which account his ſoldiers were going to deſert, when the count wrote him a letter. This letter ſet forth, that the dauphin had got together a vaſt quantity of proviſions of all kinds, neceſſary for the ſubſiſtence of his army in Epernay; that this town was very weak in itſelf, but that the French imagined the emperor would not attempt to ſurprize it, becauſe the river Maine lay between it and his army; that orders had been given to break down the only bridge they could march over, but that the ducheſs had ſo artfully prevented the executing of this, that the bridge might ſtill be ſerviceable; from all which the count concluded, that his imperial majeſty had nothing more to do, but to procure refreſhments as ſoon as poſſible for his army, and to reduce the French to the ſame neceſſity, from which he would free himſelf. The emperor made his advantage of the information; and appeared, at a time when he was leaſt ſuſpected, before Epernay, whoſe inhabitants were in ſuch a terror, that they opened their gates to him. Immediately after this, he received a ſecond letter from the count, informing him, that there was in Chateau-Thierri another magazine of meal and corn, full as conſiderable as that of Epernay; that no troops were appointed to guard it at this time; and that, ſhould the dauphin loſe it, it would be impoſſible for him to follow his imperial majeſty's army ſo cloſe, as to hinder its main progreſs. The emperor took this town with as little difficulty as he had taken Epernay, and found proviſions even beyond his hopes. The court of France was prodigiouſly perplexed at theſe events, and did whatever could

could be done in ſuch a juncture; but ſecrecy, which was to be the ſoul of that grand expedition, was not obſerved: for the dauphin did nothing but in concert with the king his father, and the king did not concert the moſt inconſiderable meaſure, but the ducheſs immediately acquainted the emperor with it by the count de Boſſu. Paris was in ſuch a conſternation, that the richeſt citizens fled from it with their moſt valuable effects; and in their flight, as Mezeray relates, were plundered, and had their women raviſhed. See the miſchiefs which even a whore can effect, when once ſhe gets a great king into her poſſeſſion! The monarchy of France muſt, truly, have been ſubverted, to gratify the reſentment, or ſerve the ambitious views, of madam d'Eſtampes the king's miſtreſs; for ſuch, it is agreed on all hands, would have been the conſequence, if ſecret jealouſies had not luckily broke out between Charles V. and Henry VIII. of England, who was then on the coaſts of Picardy, where he had taken ſome cities, and with whom Charles had beforehand divided the kingdom. Francis extricated himſelf, as it happened, pretty well out of theſe difficulties; and obtained peace in 1544, when the treaty of Creſſy was concluded.

As the ducheſs d'Eſtampes had behaved very ill towards her huſband, ſhe had no reſource left after the death of Francis; and was reduced to the neceſſity of paſſing the remainder of her days at a country-ſeat: where, Mezeray ſays, ſhe lived ſome years in the ſecret exerciſe of the Proteſtant religion, corrupting many other perſons by her example. The duke d'Eſtampes ordered an information to be taken out againſt her afterwards, which is memorable for this extraordinary circumſtance, that Henry II. ſubmitted to be examined as an evidence in his favour: however, the proſecution was dropped, upon its being intimated to Henry, that the leaving to the vengeance of public juſtice the object, his father had tenderly loved for ſo many years, would blemiſh the beginning of his reign with an affront his memory; and ſo this infamous and wicked woman eſcaped the puniſhment ſhe richly deſerved.

Biog. Dram. Chetwood's Gen. Hiſt.

ESTCOURT (RICHARD), well-known both as an actor and a writer, was born at Tewkſbury in Glouceſterſhire, and received his education at the Latin ſchool of that town; but, having an early inclination for the ſtage, he ſtole away from his father's houſe at fifteen years of age, and joined a travelling company of comedians then at Worceſter,

Worceſter, where, for fear of being known, he made his firſt appearance in woman's cloaths, in the part of Roxana in Alexander the Great. But this diſguiſe not ſufficiently concealing him, he was obliged to make his eſcape from a purſuit that was made after him, and, under the appearance of a girl, to proceed with great expedition to Chipping Norton. Here however being diſcovered, and overtaken by his purſuers, he was brought back to Tewkſbury, and his father, in order to prevent ſuch excurſions for the future, ſoon after carried him up to London, and bound him apprentice to an apothecary in Hatton-Garden. From this confinement Mr. Chetwood, who probably might have known him, and perhaps had theſe particulars from his own mouth, tells us, that he broke away, and paſſed two years in England in an itinerant life; though Jacob, and Whincop after him, ſay that he ſet up in buſineſs, but, not finding it ſucceed to his liking, quitted it for the ſtage. Be this however as it will, it is certain that he went over to Ireland, where he met with good ſucceſs on the ſtage, from whence he came back to London, and was received in Drury-Lane theatre. His firſt appearance there was in the part of Dominic the Spaniſh Fryar, in which, although in himſelf but a very middling actor, he eſtabliſhed his character by a cloſe imitation of Leigh, who had been very celebrated in it. And, indeed, in this and all his other parts, he was moſtly indebted for his applauſe to his powers of mimickry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, but enabling him to copy very exactly ſeveral performers of capital merit, whoſe manner he remembered and aſſumed, but alſo by recommending him to a very numerous acquaintance in private life, ſecured him an indulgence for faults in his public profeſſion, that he might otherwiſe perhaps never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," as Shakſpeare juſtly ſtyles it, and for which he condemns the low comedians of his own time, of imagining he could help his author, and for that reaſon frequently throwing in additions of his own, which the author not only had never intended, but perhaps would have conſidered as moſt oppoſite to his main intention.

Eſtcourt, however, as a companion, was perfectly entertaining and agreeable; and Sir Richard Steele, in the Spectator, records him to have been not only a ſprightly wit, but

but a perſon of eaſy and natural politeneſs. In a word, his company was extremely courted by every one, and his mimickry ſo much admired, that perſons of the firſt quality frequently invited him to their entertainments, in order to divert their friends with his drollery, on which occaſions he conſtantly received very handſome preſents for his company. Among others he was a great favourite with the duke of Marlborough; and at the time the famous Beef Steak Club was erected, which conſiſted of the chief wits and greateſt men in the kingdom, Mr. Eſtcourt had the office aſſigned him of their Providore, and as a mark of diſtinction of that honour, he uſed, by way of badge, to wear a ſmall gridiron of gold, hung about his neck with a green ſilk ribband. He quitted the ſtage ſome years before his death, which happened in 1713, when he was interred in the pariſh of St. Paul's, Covent-Garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces, viz. 1. "Fair Example." Com. 1706. 4to. 2. "Prunella." Interlude, 4to. N. D. The latter of theſe was only a ridicule on the abſurdity of the Italian operas at that time, in which not only the unnatural circumſtance was indulged of muſic and harmony attending on all, even the moſt agitating paſſions, but alſo the very words themſelves, which were to accompany that muſic, were written in different languages, according as the performers who were to ſing them happened to be Italians or Engliſh.

ETHEREGE (Sir GEORGE), a celebrated Engliſh wit, and eminent in particular for his comic genius, though he flouriſhed in the reigns of Charles II. and James II. is yet a perſon of whom we have very confuſed and imperfect memorials. He is ſaid to have been deſcended from an ancient family in Oxfordſhire; and ſuppoſed to be born, about 1636, not far from London, ſince ſome of his relations appear to have been ſettled in Middleſex. It is thought he had ſome education at Cambridge; but it ſeems alſo, that he travelled into France, and perhaps into Flanders too, in his younger years. At his return, he ſtudied law for a while at the inns of court: but his natural talents, and the polite company he kept, ſoon diverted him to the belles letters. In 1664, he publiſhed his firſt dramatic performance, intituled, "The comical "revenge: or, love in a tub." This play was dedicated to Charles, afterwards earl of Dorſet; and the ſucceſs it met

Gildon's lives and characters of the Engliſh dramatic poets, p. 53. 8vo.

met with not only introduced him to that nobleman, but alſo to the leading wits among the quality in thoſe times, who made their pleaſures the chief buſineſs of their lives, ſuch as Villiers duke of Buckingham, Wilmot earl of Rocheſter, Sir Charles Sedley, Sir Henry Savile, Sir Car. Scrope, &c.

In 1668, he produced another comedy, called, "She "would if ſhe could;" which gained him no leſs applauſe than the former among the judges; though, as we learn from a contemporary writer, it ſuffered ſo much from an imperfect repreſentation, that if it had not been for the favour of the court, it could never have preſerved its credit with the generality. Mr. Phillips ſays of theſe two comedies, that "for pleaſant wit and no bad œconomy they "are judged not unworthy the approbation they have met "with." Gildon agrees with Langbaine, that this laſt is a comedy of the firſt rank; and Langbaine further wiſhes "for the public ſatisfaction, that this great maſter would "oblige the world with more of his performances; "which would put a ſtop to the crude and indigeſted "plays, that, for want of better, cumber the ſtage." Whatever ſatisfaction, however, the wit of Etherege might give to the gayer part of mankind, the graver were highly offended at his wantonneſs, and at the tendency of his plays to encourage immorality. And a certain author of a late date, ſpeaking of luſcious deſcriptions and expreſſions that gratify a ſenſual appetite, obſerves, that "this expedient to ſupply the deficiency of wit, has been "uſed more or leſs by moſt of the authors who have ſuc-"ceeded on the ſtage: though," ſays he, "I know but "one, who has profeſſedly written a play upon the baſis "of the deſire of multiplying our ſpecies; and that is the "polite Sir George Etherege: if I underſtand what the "lady would be at in the play, called, 'She would if ſhe "could.' Other poets have here and there given an inti-"mation, that there is this deſign under all the diſ-"guiſes and affectations which a lady may put on: "but no author except this has made ſure work of it, "and put the imaginations of the audience upon this "one purpoſe, from the beginning to the end of the "comedy. It has always fared accordingly: for whe-"ther it be, that all who go to this piece, would if they "could; or, that the innocent goes to it, to gueſs only "what ſhe would if ſhe could, the play has always been "well received."

Shadwell's preface to "The humoriſt."

E. Phillips's collection of the poets, p. ii. p. 53.

Langbaine's account of Engl. dram. poets, p. 187.

Spectator, N° 51.

In

In 1676, he publiſhed his third and laſt comedy, "The "man of mode: or, Sir Fopling Flutter;" which exalted his reputation, even above what the former had done. What rendered this play very popular, was, that he was ſuppoſed to have drawn ſome of the chief characters from real perſons, and to have ſhadowed out, under feigned names, certain of his contemporaries and acquaintance. Thus, Beau Hewit, the moſt notorious fop of his time, was ſuppoſed to be deſigned under his firſt character: Doremant for his friend lord Rocheſter, under which are characterized inconſtancy, falſhood, and triumphs in the conqueſt and ruin of the fair, varniſhed over with agreeable and captivating graces of modiſh gallantry, peculiar to that witty but licentious nobleman. He was alſo ſuſpected to have ſketched out himſelf in the character of Medley; and the very ſhoe-maker, in the firſt act, was believed to be a real perſon, and is ſaid to have been ſo diſtinguiſhed by this accidental circumſtance of his life, as from very poor circumſtances to make a fortune, by drawing a reſort of cuſtom upon it. Be all this as it will, the notion then prevailed ſo far, that Dryden, in the epilogue he wrote to this play, found it proper to check the public a little, by aſſuring them, that no perſonal ſatire was intended; or, as he expreſſes it in the laſt line, that "no one fool was "hunted from the herd." Applauded, however, as this play was for wit, yet, like the former, it was condemned for immorality. The cenſor above quoted has criticiſed it very ſeverely: "It is received," ſays he, "as the pat-"tern of genteel comedy: but he affirms, that the whole "is a perfect contradiction to good manners, good ſenſe, "and common honeſty; that there is nothing in it, but "what is built upon the ruin of virtue and innocence; "and that the being loſt to a ſenſe of theſe is the only "thing that can make one ſee this comedy, without hav-"ing more frequent occaſion of ſorrow and indignation, "than of mirth and laughter." The writer allows, notwithſtanding the ſeverity of his cenſure, which we do not deny to be juſt, that "the negligence of every thing, which "engages the attention of the ſober and valuable part of "mankind, appears very well drawn in this piece; and "that, though it is nature in her uglieſt form, in its ut-"moſt corruption and degeneracy, yet it is nature." Theſe three comedies were collected and printed in 8vo. 1704; and reprinted in 12mo. 1715. At the end of this laſt edition are ſubjoined five poems of our author.

Spectator, No 65.

We

We have ſeen, that between the publication of our author's laſt play and his laſt but one, there was an interval of above ſeven years: which delay, owing to his indolence and love of pleaſure, was the occaſion of his miſſing the place of poet-laureat. This we learn from "The trial of "the poets for the bays," &c.; a poem, written after the example of Sir John Suckling's upon the ſame ſubject, and printed among the miſcellaneous works of Villiers duke of Buckingham, though it is ſaid to have had the earl of Rocheſter for its author. In this poem, Apollo finds ſome plea of exception to the claim of every poetical candidate for the laurel; having firſt of all diſcarded Dryden, he proceeds thus:

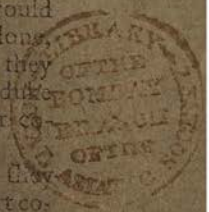
"This rev'rend author was no ſooner ſet by,
"But Apollo had got gentle George in his eye;
"And frankly confeſs'd, of all men that writ,
"There's none had more fancy, ſenſe, judgement, or wit:
"But i'th' crying ſin idleneſs he was ſo harden'd,
"That his long ſeven years ſilence was not to be pardon'd."

Idleneſs, however, was not his only fault: he was addicted to great extravagances; to gaming, to women, to wine; which hurt his fortune, his health, and his character. Gildon ſays, that for marrying a fortune he was knighted: that is, to make ſome reparation of his circumſtances, he courted a rich old widow, whoſe ambition was ſuch, that ſhe would not marry him, unleſs he could make her a lady; which, by the purchaſe of knighthood, he was forced to do. He was in his perſon a fair, ſlender, genteel man; and in his deportment very affable and courteous, of a ſprightly and generous temper; which, with his lively and natural vein of writing, acquired him the character and appellation of "Gentle George," and "Eaſy Etherege." His courtly addreſs and other accompliſhments procured him the favour of James the Second's queen, to whom he had dedicated his laſt play, when ſhe was only daughter of the duke of Modena; and by her intereſt and recommendation he was ſent an ambaſſador abroad. Gildon ſays, that he was ſent envoy to Hamburgh; but we are certain, from indiſputable teſtimonies, that he was in that reign a miniſter at Ratiſbon, at leaſt from 1686 to the Revolution. For there are extant of his three letters in proſe, beſides two in verſe to the lord Middleton (theſe in verſe are printed in the laſt edition of his plays) written from Ratiſbon. The firſt is to Villiers duke of Buckingham,

Nov. 12, 1686: the ſecond to a friend in London, Aug. 23, 1688, and publiſhed by Charles Gildon among the "Familiar letters of John earl of Rocheſter," &c. vol. ii. Lond. 1697: the third to the duke of Buckingham, Oct. 21, 1689 (1688 it ſhould be, the duke having been dead above a year before), and printed, as the firſt is, among his grace's miſcellaneous works. In the firſt letter to the duke, he ſpeaks thus of himſelf in his new character: "Ten years "ago," ſays he, "I as little thought that my ſtars deſigned "to make a politician of me, and that it would come to "my ſhare to debate in public aſſemblies, and regulate the "affairs of Chriſtendom, as the grand ſeignior dreamed "of loſing Hungary: but my royal maſter having the "charity to believe me maſter of ſome qualities, of which "I never ſuſpected myſelf, I find that the zeal and alacrity "I diſcover in myſelf, to ſupport a dignity which he has "thought fit to confer upon me, has ſupplied all other "defects, and given me a talent, for which till now I juſt-"ly fancied myſelf incapable." Yet, however he might diſcharge the buſineſs with which he was entruſted, to the ſatisfaction of thoſe who ſent him, it appears plainly from the beginning of his ſecond letter, that he was not at all in his proper element: "I never enjoy myſelf ſo much," ſays he, "as when I can ſteal a few moments from the "hurry of public buſineſs, to write to my friends in Eng-"land; and as there are none there to whom I pay a pro-"founder reſpect than to your grace, wonder not if I af-"ford myſelf the ſatisfaction of converſing with you by "way of letters, the only relief I have left to ſupport "your abſence at this diſtance, as often as I can find op-"portunity. You may gueſs by my laſt, whether I don't "paſs my time very comfortably here; forced, as I am "by my character, to ſpend the better part of my time "in ſquabbling and deliberating with perſons of beard "and gravity, how to preſerve the balance of Chriſten-"dom; which would go well enough of itſelf, if the di-"vines and miniſters of princes would let it alone: and "when I come home ſpent and weary from the diet, I "have no lord Dorſets or Sir Charles Sedleys to ſport "away the evening with; no madam J——s or lady "A——s; in ſhort, none of thoſe kind charming crea-"tures London affords, in whoſe embraces I might make "myſelf amends for ſo many hours murdered in imperti-"nent debates: ſo that, not to magnify my ſufferings to "your grace, they really want a greater ſtock of Chriſtian

"patience

" patience to ſupport them, than I can pretend to be maſ-
" ter of." Theſe letters are very long, elſe we would have tranſcribed them; which we ſhould gladly have done, not only becauſe they are full of wit, but becauſe they paint Sir George Etherege, who wrote them, and the duke of Buckingham, to whom they are written, in livelier colours than any we can draw them in.



As for his other compoſitions not yet mentioned, they conſiſt chiefly of little airy ſonnets, panegyrics, and ſhort copies of verſes: of which ſufficient ſpecimens may be ſeen in Nichols's "Select Collection of Poems." There is alſo of his writing, in proſe, a ſhort piece intituled, "An account " of the rejoicing at the diet of Ratiſbon, performed by " Sir George Etherege, knight, reſiding there, from his " majeſty of Great Britain, upon occaſion of the birth of " the prince of Wales. In a letter from himſelf." Printed in folio, on a half-ſheet, in the Savoy, 1688. How long he lived after this, we cannot determine; thoſe who have undertaken to give an account of him having been very deficient in this, as well as in other particulars of his life. Some ſay that on that great event he followed his maſter king James into France, and died there. But the authors of the Biographia Britannica mention a report, that he came to an untimely death by an unlucky accident at Ratiſbon; for that, after having treated ſome company with a liberal entertainment at his houſe there, where he had taken his glaſs too freely, and being, through his great complaiſance, too forward in waiting on his gueſts at their departure, flushed as he was, he tumbled down ſtairs and broke his neck, and ſo fell a martyr to jollity and civility.

Sir George Etherege ſeems to have been perfectly formed for the court and age he lived in. By the letters which paſſed between him and the duke of Buckingham, the earl of Rocheſter, and Sir Charles Sedley, he appears to have been thoroughly a libertine in ſpeculation as well as practice, yet poſſeſſed all that elegance of ſentiment, and eaſy affability of addreſs, which are ever the characteriſtics of true gallantry, but which the libertines of the preſent age ſeem to have very little idea of. As a writer, he certainly was born a poet, and appears to have been poſſeſſed of a genius whoſe vivacity needed no cultivation; for we have no proofs of his having been a ſcholar. His works have not, however, eſcaped cenſure, on account of that licentiouſneſs which in the general runs through them, and which renders Biog. Dram.

renders them dangerous to young unguarded minds, and the more ſo for the lively and genuine wit with which it is gilded over, and which has therefore juſtly baniſhed them from the purity of the preſent ſtage.

He had no children by his lady, but had a daughter by Mrs. Barry the actreſs, with whom he cohabited for ſome time; though we do not know whether before or after his marriage. On this daughter he had ſettled 5 or 6000l. but ſhe died young.

ETHRYG (GEORGE), or Etheridge, or, as in Latin he writes himſelf, Edryeus, was born at Thame in Oxfordſhire, and admitted of Corpus Chriſti college, Oxford, in 1534: of which he was made probationer fellow in 1539. In 1543, he was licenſed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrates's Aphoriſms. At length, being eſteemed a moſt excellent Grecian, he was made the king's profeſſor of that language about 1553, and ſo continued to be, till ſome time after Elizabeth came to the crown; and then, becauſe he had been a forward perſon againſt the Proteſtants in Mary's reign, was forced to leave it. He followed the practice of medicine with great ſucceſs in Oxford, where he moſtly lived; and alſo took under his care the ſons of divers Catholic gentlemen, to be inſtructed in the ſeveral arts and ſciences; among whom was William Gifford, afterwards archbiſhop of Rheims. He was reckoned a very ſincere man, and adhered to the laſt to the Catholic religion, though he ſuffered exceedingly by it. Wood tells us, that he was living an ancient man in 1588, but does not know when he died. He was a great mathematician, ſkilled in vocal and inſtrumental muſic, eminent for his knowledge of the Greek and Hebrew languages, a poet, and, above all, a phyſician. There are muſical compoſitions and Latin poems of his ſtill extant in manuſcript. In manuſcript alſo he preſented to queen Elizabeth, when ſhe was at Oxford in 1566, "Acta Henrici Octavi, carmine Græco." He alſo turned the Pſalms into a ſhort form of Hebrew verſe; and tranſlated the works of Juſtin Martyr into Latin. In 1588, was publiſhed by him in 8vo. "Hypommemata quædam in aliquot libros Pauli "Æginetæ, ſeu obſervationes medicamentorum qui hac "ætate in uſu ſunt." The antiquary Leland was his intimate friend, and in his life-time celebrated his praiſes in theſe lines:

Athen. Oxon. vol. i.

"Scripſiſti,

" Scripſiſti, juvenis, multa cum laude libellos,
" Qui regi eximie perplacuere meo."

ETMULLER (MICHAEL), an eminent phyſician, was born at Leipſic May 26, 1646. We know no more of him, but that, after having travelled over the greateſt part of Europe, he was made profeſſor of botany, chemiſtry, and anatomy, at Leipſic; where he died in 1683. He was a prodigious writer, his works amounting to no leſs than five volumes in folio, as they were printed at Naples in 1728. He was married, and left a ſon, Michael-Erneſt Etmuller, who was alſo an ingenious phyſician; and who, after having given to the public ſeveral pieces, died in 1732.

EVAGRIUS SCHOLASTICUS, an ancient eccleſiaſtical hiſtorian, was born at Epiphania, a city of Syria Secunda, about the year 536. He was ſent to a grammar-ſchool at four years of age; and, two years after, was ſeized with the plague, as he himſelf informs us. He ſays, that this peſtilence raged two and fifty years, and in a manner deſolated the earth; and that he afterwards loſt, during the ſeveral ſtages of it, many of his children, his wife, and ſeveral of his relations and ſervants. Quitting the grammar-ſchool, he applied himſelf to rhetoric; and, making a great progreſs in that art, was regiſtered among the advocates, whence he obtained the name of Scholaſticus, this term ſignifying a lawyer. He practiſed law at Antioch, where he gained the friendſhip of George the patriarch of that city, and was made his counſellor and aſſeſſor. His authority appears to have been great in that city; for, in 592, when, deprived of his wife and children, he married again, and took a young virgin of that city, an holiday was kept, and a public feſtival celebrated both in pompous ſhews, and about his marriage-bed. In the reign of Tiberius Conſtantinus, he had the dignity of quæſtor conferred upon him; and, not long after, when he had made an oration in praiſe of Mauricius Auguſtus, upon the birth of Theodoſius, he was appointed prefect by Mauricius. In 589, he attended George of Antioch to Conſtantinople, in quality of counſellor, when he appealed to the emperor and ſynod upon an accuſation of inceſt, brought againſt him by a ſilverſmith. After this, he publiſhed " Six books of Eccleſiaſtical hiſtory;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude,

Cave, hiſt. liter. tom. i.

Hiſt. eccleſ. l. iv. c. 29.

Ibid. lib. vi. c. 8.

Ibid. lib. vi. c. 24.

conclude, and ending with 594. It is not certain when he died. Photius tells us, that his ſtyle is not unpleaſant, though ſometimes too redundant; but that, of all the Greek hiſtorians, he has moſt ſtrictly adhered to the orthodox faith. Valeſius obſerves, that he has been leſs diligent in collecting the monuments of eccleſiaſtical antiquity, than thoſe of prophane hiſtory; and indeed almoſt his whole ſixth book is ſpent in giving an account of the Perſian war. Cave remarks of him, that he is too credulous in relating, upon all occaſions, fabulous ſtories of miracles, ſaid to be performed by the croſs and relics of ſaints. His Eccleſiaſtical hiſtory was publiſhed in Greek by Robert Stephens, Paris, 1544; at Geneva, in Greek and Latin, in 1612; at Paris in 1673, with a new verſion and notes by Henry Valeſius; and afterwards republiſhed at Cambridge 1720, by William Reading, with addional notes of various authors: all of them, in folio.

Bibl. Cod. 29.

Beſides this hiſtory, there were "Letters, Relations, "Decrees, Orations, and Diſputations," written chiefly in the name of Gregory of Antioch: but theſe are now loſt; as is likewiſe his "Panegyric to the emperor Mauri-"cius, upon the birth of Theodoſius."

EVANS (John), a Welch conjurer, of whom Wood has extracted the following account from a manuſcript life of the famous William Lilly, aſtrologer, written by himſelf, and preſerved in Aſhmole's Muſeum. Evans is ſaid to have applied his mind to aſtrology, after he had continued ſome time in the univerſity of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordſhire; but was forced to fly from it ſome years after, not only on account of debaucheries, for which he was infamous, but for "giving judgement upon things "loſt, which," as Lilly ſaith, "is the only ſhame of aſtro-"logy." He is deſcribed as the moſt ſaturnine perſon that ever was beheld; of a middle ſtature, broad forehead, beetle-browed, thick-ſhouldered, flat-noſed, full-lipped, down-looked, of black curling ſtiff hair, and ſplay-footed. But, ſays Wood, to give him his due, he had a moſt piercing judgement, naturally, upon a figure of theft, and many other queſtions; though for money he would at any time give contrary judgement. He was addicted to drinking, we are told, as well as whoring; and, in his liquor, was ſo very quarrelſome and abuſive, that he was ſeldom without a black eye, or a bruiſe of ſome kind or other. He made

Athen. Oxon. vol. 1.

a great many antimonial cups, upon the ſale of which he principally ſubſiſted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him inſtructions in aſtrology. Wood relates, that he had done ſome acts above and beyond aſtrology, having been well verſed in the nature of ſpirits; and had many times uſed the circular way of invocating, of which he produces the following inſtance: In 1630, he was deſired by lord Bothwell and Sir Kenelm Digby to ſhew them a ſpirit: which he promiſed to do. When they were all in the body of the circle which he had made, Evans, upon a ſudden, after ſome time of invocation, was taken out of the room, and carried into the field near Batterſea Cauſey, cloſe to the Thames. Next morning a countryman going by to his labour, and eſpying a man in black cloaths, came to him; and awakening him, for it ſeems he was aſleep, aſked him how he came there. Evans by this underſtood his condition; and, when Lilly inquired afterwards of him, upon what account the ſpirits carried him away, he anſwered, that "he did not, at the time of invocation, make any "ſuffumigation, at which the ſpirits were vexed." If the reader ſhould be in pain, about what became in the mean time of lord Bothwell and Sir Kenelm Digby, we are able to make him eaſy upon that head. They both got home without any harm; which ſurely was a great mercy, conſidering the wickedneſs and preſumption they had been guilty of.

Evans publiſhed ſeveral almanacs and prognoſtications: two of which, as Wood tells, he had ſeen. One for 1613, with a Latin dedication to the biſhop of Worceſter, and ſome good Latin verſes at the end, upon the ſtars and planets: the other for 1625, with this advertiſement at the end: "At my Louic, the Four Aſhes in the pariſh of "Enfield, within the county of Stafford, are taught theſe "arts; namely, to read and underſtand the Engliſh; "Latin, Greek, and Hebrew, to know in a very ſhort "time; alſo, to write the running ſecretary, ſet ſecretary, "Roman, Italian, and court hands; alſo arithmetic, and "other mathematical ſciences."

EVANS (Abel), though a man of genius, the friend of the firſt poets of the times, and applauded by them, is now hardly known. He is generally ſtyled Dr. Evans the Epigrammiſt, and was one of the Oxford wits enumerated

in the following diſtich (wretchedly imitated in the "Additions to Pope," vol. I. p. 163.):

"Alma novem genuit celebres Rhedycina poetas;
"Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey,
"Tickell, Evans."

He is likewiſe mentioned in the Dunciad, B. II. ver. 116. in company with Dr. Young and Dean Swift, as one of the authors whoſe works had been claimed by James More Smith. Dr. Evans was of St. John the Baptiſt's College, Oxford; and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705; and D. D. May 16, 1711. He was burſar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his Chriſtian name) is by miſtake put inſtead of that by which he uſed to ſign himſelf.* A good ſpecimen of his poems may be ſeen in Nichols's "Select Collection;" particularly "The Apparition, occaſioned by the Publication "of Tindal's Rights of the Chriſtian Church;" "Vertumnus, an Epiſtle to Mr. Jacob Bobart, 1713;" and ſome of his beſt epigrams.

EUCLID, a moſt celebrated mathematician and aſtronomer, collected all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, which he digeſted into regularity and order, with many others of his own: on which account he is ſaid to have been the firſt who reduced arithmetic and geometry into the form of a ſcience. He applied himſelf alſo to the mixed mathematics, and eſpecially to aſtronomy, in which he excelled. Where this great man was born, and what his country, we have no diſtinct account; but he flouriſhed, as it appears from Proclus's Comment upon his Elements, under the reign of Ptolemæus Lagus, about 277 years before Chriſt, and taught mathematics at Alexandria with vaſt applauſe. Being aſked one day by that prince, whether there was not a ſhorter and eaſier way to the knowledge of geometry, than that which he had laid down in his Elements, he anſwered, that "there was in-"deed no royal road to geometry." In the ſame manner, when Alexander wanted to learn geometry by ſome eaſier and ſhorter method, he was told by his preceptor, that he "muſt here be content to travel the ſame road with others;

Senec. Epiſt. 91.

"for

" for that all things of this nature were equally difficult, to " prince and people."

Some have confounded Euclid the mathematician with Euclid the philoſopher of Megara, who was a diſciple of Socrates, and the founder of a moſt contentious ſect. But the former was a man of a mild and benevolent diſpoſition; and therefore as diſtinguiſhable from the latter in this reſpect, as he was by the time he lived in, and the ſtudies he followed. His works were all collected and printed in a fair edition by David Gregory, Savilian profeſſor of aſtronomy at Oxford, 1703, in folio.

EUDOCIA, an eminent lady of antiquity, was the daughter of Leontius, an Athenian ſophiſt and philoſopher, and born about 400. Her father took ſuch care of her education, that ſhe became at length conſummately learned; and ſo accompliſhed in every reſpect, that, at his death, he left his whole eſtate to his two ſons, except an hundred pieces of gold, which he left to his daughter, with this declaration, that " her own good fortune would " be ſufficient for her." Upon this, ſhe went to law with her brothers, but without ſucceſs; and therefore carried her cauſe to Conſtantinople, where ſhe was recommended to Pulcheria, ſiſter of the emperor Theodoſius the younger, and became her favourite. In 421, ſhe embraced Chriſtianity, and was baptized by the name of Eudocia, for her heathen name was Athenais; and the ſame year was married to the emperor, through the powerful recommendation of his ſiſter, by which event the words of her father might ſeem to have ſomething prophetic in them. She ſtill continued to lead a very ſtudious and philoſophic life, ſpending much of her time in reading and writing; and lived very happily, notwithſtanding her high ſtation, till 445, when a very unlucky accident expoſed her to the emperor's jealouſy. The emperor, it is ſaid, having ſent her an apple of an extraordinary ſize, ſhe ſent it to Paulinus, who was highly favoured by her on account of his learning. Paulinus, not knowing whom it came from, preſented it to the emperor; who, ſoon after ſeeing the empreſs, aſked her what ſhe had done with it. She, being apprehenſive of raiſing ſuſpicions in her huſband, if ſhe ſhould tell him that ſhe had given it to Paulinus, declared that ſhe had eaten it. This made the emperor ſuſpect, that there was a greater intimacy than there ſhould be between her and Paulinus; and producing the apple, he threw her

Cave, Hiſt. liter. tom. i. and Dupin, &c.

into the utmoſt confuſion, and obliged her to retire. Upon this ſhe went to Jeruſalem, where ſhe ſpent many years in building and adorning churches, and in relieving the poor. Dupin ſays, ſhe did not return while the emperor lived; but Cave tells us, that ſhe was reconciled to him, returned to Conſtantinople, and continued with him till his death; after which, ſhe went again to Paleſtine, where ſhe ſpent the remainder of her life in pious works. She died about A. D. 460; and, as Cave ſays, upon her death-bed, took a ſolemn oath, by which ſhe declared herſelf entirely free from any ſtains of unchaſtity.

She wrote ſeveral things in proſe and verſe: of the latter ſort, "An heroic poem," mentioned by Socrates, "upon the victory gained by her huſband Theodoſius over "the Perſians;" "A paraphraſe of the eight firſt books of "the Bible," and "A hiſtory of the martyrs Cyprian and "Juſtina," in heroic metre likewiſe: of the former kind, "A paraphraſe upon the prophecies of Daniel and Zecharias," which yet, according to Photius, muſt rather be deemed a tranſlation, nay, and a ſtrict one too; for he ſays, that ſhe adheres cloſely to the ſacred text, without adding, diminiſhing, or changing any thing. Cave tells us alſo, that ſhe finiſhed and digeſted the "Centones Homerici," or the Life of Jeſus Chriſt, in heroic verſes, taken from Homer, which were begun by Pelagius, a patrician. "Who would expect," ſays Dupin, "to find a "woman ranked among eccleſiaſtical writers? There have "been learned women in all ages, but very few divines "among them. It is ſtill the more to be wondered at, "that an empreſs, amidſt the pleaſures and luxury of a "court, ſhould employ herſelf in writing books of theo-"logy."

Bibl. des Auteurs Eccl. tom. iii. part ii.

EUDOXUS, of Cnidus, a city of Caria in Aſia Minor, flouriſhed about 370 years before Chriſt; and was ſo vaſtly ſkilful, that Cicero did not ſcruple to call him the greateſt aſtronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Egypt for the ſake of learning aſtronomy. There he and Plato ſtudied together, as Laërtius tells us, for the ſpace of thirteen years; and then came to Athens, fraught with all ſorts of knowledge, which they had imbibed from the mouths of the prieſts. Here Eudoxus opened a ſchool; which he ſupported with ſo much glory and renown, that even Plato, though his friend, is ſaid to have envied him. Petro-

De divinat. ii. 42.

In vit. Eud.

nius

nius tells us, that he ſpent the latter part of his life upon the top of a very high mountain, for the ſake of contemplating the ſtars and the heavens with more convenience and leſs interruption: and we learn from Strabo, that there were ſome remains of his obſervatory at Cnidus, to be ſeen even in his time. He died in his 53d year. In Satyric. Geograph. lib. ii.

EVELYN (JOHN, eſq.), one of the greateſt natural philoſophers that England has produced, was born at Wotton in Surrey, the ſeat of his father Richard Evelyn, eſq. Oct. 31, 1620. He was deſcended from a very ancient family, which flouriſhed in Shropſhire; and was firſt ſettled at Wotton, in the reign of Elizabeth. He was inſtructed in grammar learning at Lewes in Suſſex; whence, in 1637, he was removed, and entered a gentleman commoner at Baliol college in Oxford. He remained there about three years, proſecuting his ſtudies with great diligence; and then removed to the Middle Temple, in order to add a competent knowledge of the laws of his country to his philological and philoſophical acquiſitions. Upon the breaking out of the civil war, he repaired to Oxford; where he obtained leave from Charles I, under his own hand, to travel abroad for the completion of his education. In 1644, he left England, in order to make the tour of Europe; which he performed very ſucceſsfully, making it his buſineſs to inquire carefully into the ſtate of the ſciences, and the improvements made in all uſeful arts, wherever he came. He ſpent ſome time at Rome, and happened to be there at the time of Laud's death; which gave him an opportunity of vindicating, in ſome meaſure, the memory of that honeſt, but raſh and zealous man. "I was at Rome," ſays he, "in "the company of divers of the Engliſh fathers, when the "news of the archbiſhop's ſufferings, and a copy of his "ſermon made upon the ſcaffold, came thither. They "read the ſermon, and commented upon it, with no "ſmall ſatisfaction and contempt; and looked on him as "one, that was a great enemy to them, and ſtood in their "way, while one of the blackeſt crimes, imputed to him, "was his being popiſhly affected." The Life of John Evelyn, eſq. prefixed to his "Hiſtory of Chalcography," p. 3. 1755, 12mo. Life, &c. p. 5.

He viſited alſo other parts of Italy, for the ſake of improving himſelf in architecture, painting, the knowledge of antiquities, medals, and the like. His early affection to, and ſkill in, the fine arts, appeared during his travels; for we find, that he delineated on the ſpot the proſpects

proſpects of ſeveral remarkable places that lie betwixt Rome and Naples: more particularly, "The Three "Taverns, or the Forum of Appius," mentioned in the Acts of the apoſtles; "the promontory of Anxur; "A proſpect of Naples from mount Veſuvius; A pro- "ſpect of Veſuvius, as it appears towards Naples; The "mouth of mount Veſuvius: all which were engraved "from our author's ſketches by Hoare, an eminent artiſt "at that time." He returned to Paris in 1647; where, being recommended to Sir Richard Browne, the king's miniſter there, he made his addreſſes to his only daughter Mary, whom he ſoon after married, and by whom he became poſſeſſed of Sayes-Court near Deptford in Kent, where he reſided after his return to England, which was about 1651. Some time before this, he had commenced author; and the following pieces ſeem to have been the firſt productions of his pen: 1. "Of liberty and ſervi- "tude, 1649," 12mo. tranſlated from the French. 2. "A character of England, as it was lately preſented in a "letter to a nobleman of France, with reflections on Gallus "Caſtratus, 1651," 16mo. The third edition of this book appeared in 1659: at preſent it is very ſcarce. 3. "The ſtate of France, 1652," 8vo. 4. "An eſſay on "the firſt book of Lucretius, interpreted and made into "Engliſh verſe, 1656," 8vo. This tranſlation was decorated with a frontiſpiece, deſigned by his ingenious lady; and with a panegyrical copy of verſes by Mr. Waller, prefixed to it. 5. "The French gardener; in- "ſtructing how to cultivate all ſorts of fruit-trees and "herbs for the garden, 1658," and ſeveral times after. In moſt of the editions is added, "The Engliſh gardener "vindicated by John Roſe, gardener to king Charles II; "with a tract of the making and ordering of wines in "France." The third edition of this "French gardener," which came out in 1676, was illuſtrated with ſculptures,

Life, &c. p. 6—8.

6. "The golden book of St. Chryſoſtom, concerning the "education of children, 1659," 12mo.

The ſituation of public affairs induced him to live very retired at Sayes-Court; and ſo fond was he of this rural ſcene, that he was deſirous of making it his ſettled courſe of life. This ſtudious diſpoſition, together with his diſguſt of the world, occaſioned by the violence and confuſion of the times, was ſo ſtrong, that he actually propoſed to Mr. Boyle the raiſing a kind of college for the reception of perſons of the ſame turn of mind; where they might

enjoy

enjoy the pleaſure of ſociety, and at the ſame time paſs their days without care or interruption. His letter to Mr. Boyle, in which this plan of a college is contained, is dated Sept. 3, 1659, and exhibits an agreeable portrait of his philoſophic and contemplative mind: it is printed in Boyle's works. Nevertheleſs, upon a proſpect of the king's reſtoration, like a good patriot, he made ſome change in his ſentiments, quitting philoſophy for politics; and, upon an attempt being made to damp the deſires of the people for the king's return, he drew his pen in defence of the royal perſon and cauſe. He publiſhed, 7. "An "apology for the royal party, written in a letter to a per- "ſon of the late council of ſtate: with a touch at the pre- "tended plea of the army, 1659," 4to. This pamphlet had a good effect, and was ſo well received, that it ran through three impreſſions that year. Soon after came out a piece, intituled, "News from Bruſſels, in a letter from a "near attendant on his majeſty's perſon, to a perſon of "honour here, dated March 10, 1659." The deſign of this pretended letter was to repreſent the character of Charles II. in as bad a light as poſſible; and intended to deſtroy the impreſſion which had been propagated to his advantage. All the king's friends were extremely alarmed at this attempt, and Mr. Evelyn as much as any of them: who, to furniſh an antidote to this poiſon with all poſſible ſpeed, ſent abroad, in a week's time, a complete anſwer, intituled, 8. "The late news or meſſage from Bruſſels "unmaſked, 1659," 4to. Vol. ii. p. 298. Life, &c. p. 8—16.

Immediately after the king's return, he was introduced to, and graciouſly received by him; nor was it long before he received a ſingular mark of the king's eſteem for and confidence in him: for he was choſen by his majeſty to draw up "A narrative of a diſpute and quarrel for pre- "cedence, which happened between the Spaniſh and "French ambaſſadors," and which would have occaſioned a war between thoſe nations, if the king of Spain, though he gained the better in the preſent ſcuffle, had not agreed to yield precedence to the French upon all future occaſions without any diſpute. He began now to enter into the active ſcenes of life, but yet without bidding adieu to his ſtudies; on the contrary, he publiſhed, in the ſpace of a few months, no leſs than four pieces: as, 9. "A pane- "gyric at his majeſty king Charles the IId's coronation, "1661," folio. 10. "Inſtructions concerning the erect- "ing of a library, tranſlated from the French of Gabriel

" Naudé, with ſome improvements by himſelf, 1661," 11. " Fumifugium *: or, the inconveniencies of the air " and the ſmoke of London diſſipated. Together with " ſome remedies humbly propoſed, 1661," 4to. This was addreſſed to the king and parliament, and publiſhed by his majeſty's expreſs command. 12. " Tyrannus; " or, the mode: in a diſcourſe of ſumptuary laws, 1661," 8vo. In 1662, when the royal ſociety was eſtabliſhed, he was appointed one of the firſt fellows and council. He had given a proof the ſame year, how well he deſerved that diſtinction, by a ſmall but excellent work, intituled, 13. " Sculptura: or, the hiſtory and art of chalcography and " engraving in copper, with an ample enumeration of the " moſt renowned maſters and their works. To which " is annexed a new manner of engraving or mez- " zotinto, communicated by his highneſs prince Rupert " to the author of this treatiſe, 1662," 12mo. A ſecond edition of this work, which was become exceedingly ſcarce and dear, was printed in 1755, 12mo; " containing ſome " corrections and additions taken from the margin of the " author's printed copy, an etching of his head, an exact " copy of the mezzotinto done by prince Rupert, a tranſ- " lation of all the Greek and Latin paſſages, and memoirs " of the author's life."

* Republiſhed in 1772.

Upon the firſt appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commiſſioners to take care of the ſick and wounded, and Mr. Evelyn was one of the number, having all the ports between Dover and Portſmouth for his diſtrict. This was in 1664; within the compaſs of which year his literary labours were not only as great, but even greater, than in any of thoſe preceding. This aroſe from his earneſt deſire to ſupport the credit of the royal ſociety; and to convince the world, that philoſophy was not barely an amuſement, fit only to employ melancholic and ſpeculative people, but an high and uſeful ſcience, worthy the attention of men of the greateſt parts, and capable of contributing in a ſupreme degree to the welfare of the nation. With this view he publiſhed, 14. " Sylva: or, a diſcourſe of foreſt trees, and the propa- " gation of timber in his majeſty's dominions. To which " is annexed, Pomona: or, an appendix concerning fruit- " trees, in relation to cyder; the making and ſeveral " ways of ordering it, 1664." folio. This moſt valuable work was written at the requeſt of the royal ſociety, " upon

See the preface to his Sylva.

" upon occaſion," as the title tells us, " of certain queries " propounded to that illuſtrious aſſembly by the honoura- " ble the principal officers and commiſſioners of the " navy;" and publiſhed by their order. It has under- gone ſeveral editions: a ſecond in 1669; a third in 1679, with great additions and improvements; a fourth in 1704; and a fifth in 1729; and a ſixth in 1776, with notes by A. Hunter, M. D. F. R. S. This is a very bulky 4to, illuſtrated with many copper-plates, and adorned with a fine head of Mr. Evelyn, by Bartolozzi.

As a diligent peruſal of this laſt uſeful treatiſe would animate our nobility and gentry to improve their eſtates by the never-failing methods there recommended, ſo an attentive ſtudy of our author's next work might perhaps contrive to put a ſtop to the diſproportioned and deformed edifices, ſo prevailing at preſent, under the name of Gothic and Chineſe. It is intituled, 15. " A parallel of the an- " cient architecture with the modern, in a collection of " ten principal authors, who have written upon the five " orders, viz. Palladio and Scamozzi, Serlio and Vignola, " D. Barbaro and Cataneo, L. B. Alberti and Viola, " Bullart and De Lorme, compared with one another. " The three orders, Doric, Ionic, and Corinthian, com- " priſe the firſt part of this treatiſe: and the Latin, Tuſcan, " and Compoſite, the latter. Written in French by " Rowland Freart, ſieur de Chambray: made Engliſh for " the benefit of builders. To which is added, an ac- " count of architects and architecture, in an hiſtorical " and etymological explanation of certain terms, parti- " cularly affected by architects. With Leo Baptiſta Al- " berti's treatiſe of Statues, 1664," folio. This work, as well as the former, is dedicated to Charles II. A ſe- cond edition was publiſhed in 1669; a third in 1697; and a fourth in 1733, to which is annexed, " The elements " of architecture, collected by Sir Henry Wotton, and " alſo other large additions." 16. " Μυστηριον της Ανομιας: " that is, another part of the myſtery of Jeſuitiſm, or the " new hereſy of the Jeſuits, publicly maintained at Paris " in the college of Clermont, the 12th of December 1661, " declared to all the biſhops of France, according to the " copy printed at Paris. Together with the imaginary " hereſy, in three letters: with divers other particulars re- " lating to this abominable myſtery, never before pub- " liſhed in Engliſh, 1664," 8vo. This is the only piece of a controverſial turn among his works. It has not in-

deed

deed his name to it: but that it is really his, we learn from a letter of his to Mr. Boyle. 17. "Kalendarium "hortenſe: or, the gardener's almanac, directing what "he is to do monthly throughout the year, and what "fruits and flowers are in prime, 1664," 8vo. The ſecond edition of this book was dedicated to Cowley, with whom our author maintained a long and inviolable friendſhip; and it occaſioned Cowley to addreſs to him his mixt eſſay in proſe and verſe, intituled, "The garden." The "Kalendarium hortenſe" went through a vaſt number of editions. The author made additions to it as long as he lived, ſo that the beſt was that which was printed by way of appendix to the fourth and laſt edition of the Sylva in his life-time.

Boyle's works, vol. v. p. 402.

About this time Oxford received a noble and laſting teſtimony of his gratitude to the place of his education: for it was he who prevailed with lord Henry Howard to beſtow the Arundelian marbles, then remaining in the garden of Arundel-houſe in London, on that univerſity. Lord Howard was alſo ſtrongly importuned by him to ſend to Oxford an exquiſite ſtatue of Minerva: but the ſudden death of that lord prevented its removal from Arundel-houſe. He ſpent his time at this juncture in a manner as pleaſing as he could wiſh: he had great credit at court, and great reputation in the world; was one of the commiſſioners for rebuilding St. Paul's; attended the meetings of the royal ſociety with great regularity; and was punctual in the diſcharge of his office as a commiſſioner of the ſick and wounded. Yet, in the midſt of his employments, he found leiſure to add freſh works to thoſe he had already publiſhed. as, 18. "The hiſtory of the "three late famous impoſtors, viz. Padre Ottomano, "pretended ſon and heir to the late grand ſeignior; Ma"homet Bei, a pretended prince of the Ottoman family, "but in truth a Wallachian counterfeit; and Sabbata "Levi, the ſuppoſed Meſſiah of the Jews, in the year "1666: with a brief account of the ground and occaſion "of the preſent war between the Turk and Venetian: "together with the cauſe and final extirpation, de"ſtruction, and exile, of the Jews out of the empire of "Perſia, 1668," 8vo. Theſe little hiſtories abound with curious facts: many of which, he ſays, he received from the mouth of a Perſian ſtranger of quality, who had lately reſided in London. This work was highly commended in the "Acta eruditorum Lipſienſium" for the year 1690, with

with this remarkable circumſtance, that the pretended Mahomet Bei was at that very time in the city of Leipſic. Mackenzie, an admired eſſay-writer, having written "A "panegyric on ſolitude," our author, by way of antidote, publiſhed a piece, intituled, 19. "Public employment and "an active life, with all its appanages, preferred to ſoli- "tude, 1667," 12mo. 20. "An idea of the perfection "of painting: demonſtrated from the principles of art, "and by examples conformable to the obſervations, which "Pliny and Quintilian have made upon the moſt cele- "brated pieces of the ancient painters, paralleled with ſome "works of the moſt famous modern painters, Leonardo "da Vinci, Raphael, Julio Romano, and N. Pouſſin. "Written in French by Rowland Freart, and now tranſ- "lated, 1668," 12mo. Life, &c. p. 23.

In 1669, he made a journey to Oxford, where he was honoured with a doctor of laws degree, as a mark of gratitude for the credit and ſervices he had done them. To ſay the truth, he obtained all his honours without any ſolicitation of his own. Thus when Charles II, in order to promote trade, thought proper to erect a board for that purpoſe, and named ſeveral perſons of great rank to be members of that council, he likewiſe appointed Evelyn to be amongſt them; who, to expreſs his gratitude for the favour, digeſted, in a ſhort and plain diſcourſe, the chief heads of the hiſtory of trade and navigation, and dedicated it to the king. The title of it runs thus: 21. "Naviga- "tion and commerce, their original and progreſs: con- "taining a ſuccinct account of traffic in general, its be- "nefits and improvements; of diſcoveries, wars, and "conflicts at ſea, from the original of navigation to this "day; with ſpecial regard to the Engliſh nation, their "ſeveral voyages and expeditions, to the beginning of our "late differences with Holland: in which his majeſty's "title to the dominion of the ſea is aſſerted againſt the "novel and later pretenders, 1674," 12mo. The royal ſociety having ordered, that every member of the council ſhould in his turn pronounce at their ſeveral meetings a diſcourſe on ſome ſubject of experimental philoſophy, he preſented them with a treatiſe, intituled, 22. "TERRA: "a philoſophical diſcourſe of earth, relating to the culture "and improvement of it for vegetation and the propa- "tion of plants;" printed, 1675, in folio and 8vo. The winter of 1683 being memorably ſevere, the fine plantations of our author at Saves-Court ſuffered irreparable damage;

damage; of which he gave a philoſophical and pathetical account to the royal ſociety the ſucceeding ſpring. But the czar Peter of Muſcovy, who afterwards reſided in his houſe, for the ſake of being near Deptford-yard, is ſaid to have committed almoſt as great devaſtations on his delicious garden as this ſevere froſt.

Ibid. p. 27, 28.

After the acceſſion of James II, we find him, in Dec. 1685, appointed, with lord Tiviot and colonel Phillips, one of the commiſſioners for executing the office of lord privy-ſeal, in the abſence of Henry earl of Clarendon lord lieutenant of Ireland: which place he held till the 11th of March, 1686, when the king was pleaſed to make Henry baron Arundel of Wardour lord privy-ſeal. He wrote nothing during this reign. After the Revolution, he was made treaſurer of Greenwich Hoſpital; and, though he was then much in years, yet he continued to publiſh treatiſes upon ſeveral ſubjects: as, 23. "Mundus muliebris: "or, the lady's dreſſing-room unlocked, and her toilet "ſpread. In burleſque. Together with the Fop-dictionary, "compiled for the uſe of the fair ſex, 1690," 4to. 24. "Quintinye's treatiſe of orange-trees, with the raiſing "of melons, omitted in the French editions, tranſlated "into Engliſh, 1693." 25. "Numiſmata: a diſcourſe "of medals ancient and modern, together with ſome ac-"count of heads and effigies of illuſtrious and famous "perſons, in ſculps and taille-douce, of whom we have "no medals extant, and of the uſes to be derived from "them. To which is added, a digreſſion concerning "phyſiognomy, 1697," folio. The connoiſſeurs look on this treatiſe as one of the perfecteſt on the ſubject in any language; and it is ſaid to be greatly admired by foreigners of taſte. We are now arrived at the laſt publication with which our author enriched the republic of letters; and it is intituled, 26. "Acetaria; or, a diſcourſe of ſallets, "1699," 12mo. It was dedicated to lord Somers, at that time preſident of the royal ſociety; and, though Mr. Evelyn was then in his 80th year, it bears no marks of extreme age or impaired abilities.

Nor had he been leſs generous in imparting his knowledge to others, out of his own private collections, than in what he had publiſhed for the uſe of all. He communicated to Mr. Boyle a curious and exact account of the method, by which the magazines of ſnow are preſerved in Italy, for the uſe of the tables of the great. Bp. Gibſon was furniſhed by him with thoſe additional remarks

Boyle's works, vol. ii. p. 206.

marks on the county of Surrey, which are publiſhed in his Engliſh edition of Camden's Britannia. He contributed largely to Mr. Houghton's "Huſbandry and Trade "improved:" and Mr. Aubrey has teſtified, how often he was indebted to him for his friendly aſſiſtance in many of his undertakings. In regard to the royal ſociety, he was very aſſiduous in tranſmitting to them whatever fell within the compaſs of his inquiries; and uſed to ſtyle himſelf, humbly, "a pioneer in the ſervice of the royal "ſociety." He certainly removed many obſtructions, and ſmoothed the roads that led directly to the temple of wiſdom and truth. When we conſider the number of books he publiſhed, and the variety of the ſubjects on which he employed his time, it is impoſſible to forbear wondering at his induſtry and application; and our wonder muſt be greatly heightened, when we reflect how careful he was in reviewing, correcting, and augmenting all his original works. But this is not all; for he left behind him unfiniſhed, or at leaſt unpubliſhed, works of a more extenſive nature than thoſe that are printed, which had coſt him incredible pains, and for which he had made prodigious collections. His great work of all was intended to be called, "A general hiſtory of all trades:" of which we have an account in one of his own letters to Mr. Boyle, where he aſſigns the reaſons for laying it aſide. But though he deſiſted from the original plan, yet it was not till he had finiſhed ſeveral parts of it; particularly his Chalcography, which Mr. Boyle prevailed on him to publiſh, and the following pieces which he never publiſhed: "Five treatiſes, containing a full view of the ſeveral arts "of painting in oil, painting in miniature, annealing in "glaſs, enamelling, and making marble paper;" and "The plan of a royal garden, deſcribing and ſhewing the "amplitude of that part of Georgics which belongs to "horticulture." To theſe his unpubliſhed works we muſt add another, mentioned only by Wood, who gives us nothing concerning it but the following title, "A "treatiſe of the dignity of man."

Vol. iv. p. 132.

Boyle's works, vol. v. p. 397.

Athen. Ox.

Full of age and honours, this amiable author died Feb. 27, 1705-6, in his 86th year; and was interred at Wotton, under a tomb of free-ſtone, ſhaped like a coffin, with an inſcription upon a white marble, expreſſing, according to his own intention, that, "Living in an age of "extraordinary events and revolutions, he had learned "from thence this truth, which he deſired might be thus

" communicated to poſterity: THAT ALL IS VANITY, " WHICH IS NOT HONEST; AND THAT THERE IS NO " SOLID WISDOM, BUT IN REAL PIETY." As to the elogiums which have been beſtowed upon him, they are as numerous as they are great. Cowley, as we have obſerved, inſcribed his poem, called " The Garden," to him; and has ſaid the higheſt things of him, in the preface to it. Glanville has given a great character of our author: " Mr. John Evelyn," ſays he, " hath very conſiderably advanced the hiſtory of fruit and foreſt trees, " by his Sylva and Pomona; and greater things are expected from his preparations for the Elyſium Britannicum, a noble deſign now under his hands. And " certainly the inquiſitive world is much indebted to this " generous gentleman, for his very ingenious performances in this kind; as alſo for thoſe others of ſculpture, architecture, and the like uſeful things, with which " he hath inriched it." Wotton ſpeaks of him in ſtill higher terms; and ſays, that " it may be eſteemed a ſmall " character of Mr. Evelyn's Sylva, or diſcourſe of foreſt " trees, to ſay, that it outdoes all that Theophraſtus and " Pliny have left us on that ſubject: for it not only does " that and a great deal more, but contains more uſeful " precepts, hints, and diſcoveries, upon that now ſo neceſſary a part of our Res ruſtica, than the world had " till then known from all the obſervations of former " ages." Burnet, acknowledging ſome communications from him, ſtyles him " a moſt ingenious and virtuous gentleman, who is not ſatisfied to have advanced the knowledge of this age, by his own moſt uſeful and ſucceſsful " labours about planting and divers other ways, but is " ready to contribute every thing in his power to perfect " other men's endeavours." Another eminent author, ſpeaking of his " Numiſmata," beſtows the following character of that book and its author: " We might juſtly " have expected, whatever could have been deſired on this " ſubject, from the excellently learned pen of Mr. Evelyn, " had he bent his thoughts, as was believed, towards the " conſideration of our Britiſh coins as well as medals. It " now appears, that his " Numiſmata" carried him no " farther, than thoſe larger and more choice pieces, that " are uſually called by this latter name; whereon he has " indeed treated with that accuracy and fineneſs which " became a gentleman and a ſcholar."

Plus ultra: or, the advancement of knowledge ſince Ariſtotle, p. 74.

Reflections upon Learning, p. 274.

Hiſt. of the Reformat. p. ii. p. 417.

Nicolſon's Engliſh hiſt. library, p. 248.

By his excellent wife, who ſurvived him about three years, he had five ſons and three daughters. Of the latter, one only ſurvived him, Suſanna, married to William Draper, eſq. of Adſcomb in Surrey; of the former, all died young, except Mr. John Evelyn, of whom it will be neceſſary to ſpeak in a ſeparate article.

EVELYN (JOHN, eſq.) ſon of the former, was born in his father's houſe at Sayes-Court Jan. 14, 1654, and was there educated with great care. He was ſent to Oxford in 1666, where he remained in the houſe of Dr. Bathurſt, then preſident of Trinity-college, before he was admitted a gentleman-commoner, which was in Eaſter-term 1668. It is not clear at what time he left Oxford; but Wood ſeems to be poſitive that he took no degree there, but returned to his father's houſe, and proſecuted his ſtudies under his directions. It is ſuppoſed, however, that, during his reſidence in Trinity-college, he wrote that elegant Greek poem, which is prefixed to the ſecond edition of the "Sylva;" and is a noble proof of the ſtrength of his genius, and wonderful progreſs in learning in the early part of his life. He diſcovered his proficiency ſoon afterwards, both in the ancient and modern languages, by his elegant tranſlations; as well as his intimate acquaintance with the Muſes, in ſome original poems, which were much admired. We will ſpeak of his works preſently. He married Martha, daughter and co-heireſs of Richard Spencer, eſq. and, having a head as well turned for buſineſs as ſtudy, became one of the commiſſioners of the revenue in Ireland. He would probably have been advanced to higher employments, if he had lived; but he died at his houſe in London, March 24, 1698, in his 45th year. He was the father of the late Sir John Evelyn, born at Sayes-Court in 1681, and created a baronet in 1713. Athen. Oxon.

This gentleman's productions in the literary way were, 1. "Of gardens, four books, firſt written in Latin verſe "by Renatus Rapinus, and now made Engliſh by John "Evelyn, eſq. 1673," 8vo. Conſidering how much he muſt have heard of gardens and plantations, we need not wonder that he ſhould employ himſelf upon this ſubject. His father annexed the ſecond book of this tranſlation to his "Sylva." 2. "The life of Alexander the Great, tranſ-"lated from the Greek of Plutarch." This was printed in the fourth volume of Plutarch's Lives by ſeveral hands. 3. "The hiſtory of the grand viſiers, Mahomet and

" Achmet Coprogli; of the three laſt grand ſeigniors, " their ſultanas, and chief favourites; with the moſt ſecret " intrigues of the ſeraglio, 1677," 8vo. This was a tranſlation from the French, and has been eſteemed an entertaining and inſtructive hiſtory. He wrote alſo ſeveral poems occaſionally, of which ſome of the beſt are preſerved in Nichols's " Select Collection."

EUGENE (FRANCIS), prince of Savoy, was born in 1663, and deſcended from Carignan, one of the three branches of the houſe of Savoy. His father was Eugene Maurice, general of the Swiſs and Griſons, governor of Champaigne in France, and earl of Soiſſons: his mother Donna Olympia Mancini, niece to cardinal Mazarin. In 1670, he was committed to the tuition of a doctor of the Sorbonne; but his father dying, before he was ten years of age, after the French king had given him the grant of an abbey, as a ſtep to a cardinal's hat, and the government of Champaigne being given out of his family, occaſioned an alteration in his intended profeſſion; which was indeed by no means ſuitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is ſaid to have been particularly fond of Curtius and Cæſar. He was a youth of a vaſt ſpirit, and ſo jealous of the honour of his family, that when his mother was baniſhed by the king's order from the French court to the Low Countries, ſoon after her huſband's deceaſe, he proteſted againſt the injuſtice of her baniſhment, and vowed eternal enmity to the authors and contrivers of it.

Life of Eugene, &c.

Ibid.

He was yet for a time trained to the ſervice of the church, but having no reliſh or vocation that way, he deſired the king, who maintained him according to his quality, to give him ſome military employment. This was denied him, ſometimes on account of the weakneſs of his conſtitution, ſometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be conſidered ſo much as he thought he deſerved in France, and perceiving that he was involved in the diſgrace of his mother, he reſolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambaſſador had, in his maſter's name, promiſed a regiment of horſe. They were kindly received by the emperor; and Eugene preſently became a very great favourite with his imperial majeſty. He had in the mean time

Ibid.

many

many flattering promiſes and invitations made him to return to France; but his fidelity to the emperor was unſhaken, and he reſolved to think no more of France, but to look on himſelf as a German, and to ſpend his life in the ſervice of the houſe of Auſtria.

When theſe two brothers arrived in Germany, the Turks were coming down upon the Imperialiſts, in order to make an irruption into the hereditary country. There prince Philip received his death's wound, by the fall of his horſe, after he had gallantly behaved himſelf in a ſkirmiſh with the Turks, and left his command to his brother Eugene. This prince, in 1683, ſignalized himſelf at the raiſing of the ſiege of Vienna, where he made a great ſlaughter of the Turks, in the preſence of John III. king of Poland, the elector of Bavaria, John-George III. elector of Saxony, Charles V. duke of Lorrain, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raiſing the ſiege of Vienna, it was reſolved not to give the Turks time to recollect themſelves. The project was laid to reduce the moſt important fortreſſes in Hungary: and the next year, 1684, he again diſtinguiſhed himſelf at the ſieges of Newhauſel and Buda. He behaved ſo gallantly at the ſiege of Buda, that the duke of Lorrain wrote a letter in his commendation to the emperor. He was conſtantly in the trenches, and one of the firſt who entered the town with ſword in hand: and at their return to Vienna, when Newhauſel was taken, the duke preſented him to the emperor with this ſaying, "May it pleaſe your majeſty, this "young Savoyard will ſome time or other be the greateſt "captain of the age:" which propheſy, it is agreed on all hands, was afterwards fulfilled. His imperial majeſty careſſed him upon all occaſions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he inveſted him with the chief command of his troops, during the abſence of the ſupreme officers. Thus he roſe daily in the favour of the court of Vinna; and every campaign was only a new ſtep in his advancement to the firſt military offices. Life, &c.

In 1688, Belgrade was beſieged and taken; where Eugene, who was always among the foremoſt in any onſet, received a cut through his helmet by a ſabre, but repaid the blow, by laying the Turk, who gave it him, dead at his feet. Lewis XIV. had now invaded the empire with a powerful army, and declared war againſt the emperor; Ibid.

which cauſed a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himſelf againſt the French than the Turks, the dukes of Lorrain and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in, by the approach of French troops, the imperial miniſters promiſed themſelves great advantages from the war in Italy, on the account of the powerful diverſion that his royal highneſs might be able to make there in favour of the empire. Eugene was pitched upon by the court of Vienna to manage this expedition; and was thought the moſt proper perſon, not only becauſe he was related to the duke of Savoy, but becauſe of the vaſt reputation he had lately acquired in Hungary; which rendered him yet more acceptable to his royal highniſs, who received him with all the marks of a true and
Life, &c. ſincere friendſhip. Accordingly he took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garriſon, of whom he killed above 500 in ſeveral ſallies; ſo that, during 1691 and 1692, they never durſt attempt the leaſt excurſion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the laſt campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country ſubmitted to contribution: but the great deſigns he had formed ſoon vaniſhed; for the Spaniards would ſtay no longer in the army, nor keep the poſt of Guilleſtre, though Eugene, whom they very much eſteemed, endeavoured to make them change their reſolution. This miſcarriage is alſo partly attributed to the ſickneſs of the duke of Savoy, who was perſuaded to make a will at this time, wherein he declared Eugene adminiſtrator, or regent, during the mi-
Ibid. nority of his ſucceſſor.

In 1696, after the ſeparate peace between France and Savoy, at which Eugene was extremely diſſatisfied, the French king made very large offers to draw him over to his intereſt. He offered him particularly his father's government of Champaigne, beſides a marſhal of France's battoon, and an annual penſion of 2000 piſtoles: but nothing was capable of ſhaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, having the command in chief of the imperial army in Hungary,

Hungary, he gave the Turks the greateſt blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand ſeignior came to command his armies in perſon, and lay incamped on both ſides the Thieſſe, having laid a bridge over the river. Eugene marched up to him, and attacked his camp, on the weſt ſide of the river; and, after a ſhort diſpute, broke in, made himſelf maſter of it, and forced all, who lay on that ſide, over the river, whither he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22000 were killed in the field, among whom was the grand vizier, and the aga of the janiſaries; 10 or 12000 were drowned in the Thieſſe, and 6000 wounded and taken priſoners, among whom were 27 baſſa's, and ſeveral aga's. The imperialiſts took 9000 laden waggons, after 3000 had been thrown into the river; the grand ſeignior's tent, valued at 40000 livres, with all the reſt belonging to his army; 17000 oxen, 6000 camels, all heavy laden; 7000 horſes, 100 heavy cannon and 70 field-pieces, beſides 500 drums, and as many colours, 707 horſes tails, 83 other ſtandards, a ſcymitar of ineſtimable value, the ſultan's great ſeal, his coach drawn by eight horſes, wherein were ten of the women of his ſeraglio; 74 pair of ſilver kettle-drums, all the grand ſeignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is ſaid, that the whole booty amounted to ſeveral millions of Engliſh ſterling.

In 1699, the peace of Carlowitz was concluded, and an end put at length to the war, which had laſted fifteen years: and it was a great ſatisfaction to Eugene to have contributed ſo much to the finiſhing of it, as he had done by this famous victory at Zenta. He had paſſed the firſt years of his youth in the wars of Hungary; was in almoſt all the battles, where he had eminently diſtinguiſhed himſelf. And it ſeemed now, that he had nothing to do, but to enjoy at Vienna that tranquillity which is ſometimes, but not always, reliſhed by men who have ſpent their lives amidſt the noiſe of arms and dangers. But this repoſe was not to laſt long. The king of Spain's death, and the dreaded union of that monarchy with France conſequent thereupon, kindled a new war, which called him to Italy, to command the emperor's army there. His imperial majeſty publiſhed a manifeſto, ſetting forth his title

to the crown of Spain, when Eugene was upon the point of entering Italy. The progreſs of his arms, under this general, made the French king reſolve to ſend marſhal Villeroy into Italy, in the room of marſhal Catenat, who had not given ſatisfaction. But Eugene ſoon let him ſee, that numbers alone, in which the French were greatly ſuperior, could not gain a victory; for he foiled him in every ſkirmiſh and engagement, and at length took him priſoner. This action of Eugene almoſt proved deciſive, and was one of the boldeſt ever heard of. It was to ſurprize Cremona, and carry off Villeroy, and the garriſon of that place. The deſign was conducted with ſo much ſecrecy, that the French had not the leaſt ſuſpicion of it. Eugene went to put himſelf at the head of a body he brought from the Oglio, and ordered another to come from the Parmezan at the ſame time, to force the bridge. He marched with all ſecrecy to Cremona; and ſent in, through the ruins of an old aqueduct, men who got through, and forced one of the gates; ſo that he was within the town, before Villeroy had any apprehenſion of an army being near him. Awakened on a ſudden with the noiſe, he got out to the ſtreet, and there was taken priſoner. At the inſtant that one of the German officers laid hold on him, he whiſpered him, and ſaid, "I am marſhal de Villeroy: I will give you ten "thouſand piſtoles, and promiſe you a regiment, if you "will carry me to the caſtle." But the officer anſwered him: "I have a long time faithfully ſerved the emperor "my maſter, and will not now betray him." So he was ſent to the place where Eugene was; who ſent him to one more ſecure, under a ſtrong guard. But, notwithſtanding this, the other body neglecting to come up at the time appointed, an Iriſh regiment ſecured the bridge; and ſo the deſign failed, although it was ſo well contrived, and ſo happily executed on one part. Eugene had but four thouſand men with him, and the other body not being able to join him, he was forced to march back, which he did without any conſiderable loſs, carrying marſhal Villeroy and ſome other priſoners with him. "In this at- "tempt, though he had not an entire ſucceſs, yet he "gained all the glory to which the ambition of a military "man could aſpire, ſo that he was looked upon as the "greateſt and happieſt general of the age." Life, &c. Ibid.

The queen of England now concerted meaſures with the emperor for declaring and carrying on a war with France. Her Britannic majeſty highly reſented the indignity offered

fered to herſelf, and the wrong done the houſe of Auſtria, by the duke of Anjou's uſurping the crown of Spain. She acted therefore to preſerve the liberty and balance of Europe, to pull down the exorbitant power of France, and at the ſame time to revenge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made preſident of the council of war by the emperor, and all the world approved his choice; as indeed they well might, ſince this prince no ſooner entered on the execution of his office, than affairs took quite a new turn. The nature and limits of our plan will not ſuffer us to enlarge upon the many memorable things, which were performed by this great ſtateſman and ſoldier during the courſe of this war, which proved ſo fatal to the glory of Lewis XIV. The battles of Schellenburg, Blenheim, Turin, &c. &c. are ſo particularly related in almoſt every hiſtory, that we need not inſiſt upon them here. In 1710, the enemies of Eugene, who had vowed his deſtruction, ſent him a letter, with a paper incloſed; which was poiſoned to ſuch a degree, that it made his highneſs, with two or three more, who did but handle it, ready to ſwoon; and killed a dog immediately, upon his ſwallowing it, after it was greaſed. The next year, 1711, in April, the emperor Joſeph died of the ſmall-pox; when Eugene marched up into Germany, to ſecure the election of his brother to the throne. The ſame year, the grand viſier ſent one of his agas in embaſſy to his highneſs, who gave him a very ſplendid audience at Vienna, and received from him a letter, written with the grand viſier's own hand, wherein he ſtyles his highneſs "the "great pattern of Chriſtian princes, preſident of the Aulic "council of war to the emperor of the Romans, the "moſt renowned and moſt excellent among the Chriſtian "princes, firſt peer among all the nations that believe in "Chriſt, and beſt beloved viſier of the emperor of the "Romans." Life, &c. Ibid.

In 1712, after having treated with the States-general upon the propoſals of peace then made by the court of France, he came over to England, to try if it were poſſible to engage our court to go on with the war, for it met with great obſtructions here: but was ſurprized to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneaſineſs, and made a viſit to the lord preſident of the council, and to the lord treaſurer;

treaſurer; and, having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign miniſters, and the new miniſtry, eſpecially the duke of Ormond, whoſe friendſhip he courted for the good of the common cauſe. But, above all, he did not neglect his faſt friend and companion in military labours, the diſcarded general; but paſſed his time chiefly with him. He was entertained by moſt of the nobility, and magnificently feaſted in the city of London by thoſe merchants who had formerly contributed to the Sileſian loan. But the courtiers, though they careſſed him for his own worth, were not forward to bring his negotiations to an happy iſſue: nor did the queen, though ſhe uſed him civilly, treat him with that diſtinction which was due to his high merit. She made him a preſent of a ſword ſet with diamonds, worth about 5000 l. which he wore on her birth-day; and had the honour, at night, to lead her to and from the opera, performed on this occaſion at court. After he had been told, that his maſter's affairs ſhould be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th ſet out to open the campaign in Flanders, where he experienced both good and ill fortune at Queſnoy and Landrecy.

Life, &c.

In 1713, though forced to act only defenſively on the Rhine againſt the French, who now threatened to overrun the empire, he nevertheleſs ſo ſignalized himſelf by his vigilance and conduct, that he obliged them to ſpend one whole ſummer in taking Landau and Friburg. March 6, 1714, he concluded with maſhal Villars, at Raſtadt, preliminary articles of a general peace between the Empire and France; which were ſigned by him, as his imperial majeſty's plenipotentiary, Sept. the 27th following, in a ſolemn treaty of peace, at Baden in Ergaw: in which treaty he is intituled, "The moſt high prince and lord Eugene, "prince of Savoy and Piedmont, knight of the Golden "Fleece, counſellor of ſtate to his ſacred imperial majeſty, "preſident of the council of war, lieutenant-general and "marſhal of the holy Roman empire." Upon his return to Vienna, he was received with the loudeſt acclamations of joy by the people, and with the moſt cordial affection by the emperor, who preſented him with a fine ſword, richly adorned with diamonds. He now ſeemed to have ſome reſpite from the fatigues of war; but neither was this to laſt long: for, though peace was concluded with France, yet war was breaking out on the ſide of the Turks, who,

in

n 1716, began to make extraordinary preparations. Eugene was ſent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortreſs of Temaſwaer, after the Turks had been in poſſeſſion of it 164 years; and next inveſted Belgrade, which he alſo took.

After making peace with the Turks, he had a long ſuſpenſion from thoſe glories which conſtantly attended his victorious ſword: for, in the war which enſued between the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no ſhare in it, any farther than in council; and, at the concluſion of it, when he was appointed the emperor's firſt plenipotentiary in the treaty of Vienna, in 1725. Next we find him engaged in a new ſcene of action, in the war between the emperor his maſter, and the kings of France, Spain, and Sardinia, in which, from 1733 to 1735, he experienced various ſucceſs. This illuſtrious hero died at Vienna, April 10, 1736, in his 73d year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at ſupper, without making the leaſt complaint; and it was ſuppoſed, that he was choaked by an immoderate defluxion of rheum, with which, it ſeems, he was ſometimes troubled. Life, Ibid.

Among the valuable effects left by prince Eugene, were found a rich crucifix, embelliſhed with diamonds, which the emperor preſented him with upon his laſt campaign [illegible] gold-hilted ſw[illegible]ſet with diamonds; into Hungary [illegible] majeſty, anoth[illegible] one preſented him by his late im[illegible] Pruſſia, [illegible]rown, a fourth queen Anne, a third by the late king of [illegible], a fifth by by George I. before his acceſſion to the [illegible]he ſtate of the republic of Holland, and a ſixth by [illegible]s for a hat, Venice; an exceeding rich ſtring of diamo[illegible]es ſet with with a buckle of the ſame; twenty gold watch[illegible]ilver plate, diamonds; beſides a prodigious quantity of [illegible] left a large jewels, &c. to an immenſe value. He likewiſ[illegible] ſeveral rare and curious library of books, among which were[illegible] and other manuſcripts, beſides a fine cabinet of medals curioſities.

As to a general character of prince Eug[illegible]ne, it m[illegible] eaſily be collected from what has already been [illegible]ſaid of h[illegible] For particulars, we may juſt obſerve, that h[illegible]was al[illegible] remarkable for his liberality; one inſtance [illegible]of whi[illegible] ſhewed, while he was here in England, to M[illegible]rs. Ce[illegible]

the poeteſs, who, having addreſſed to him a trifling poem on his viſiting England, received from him a gold ſnuff-box valued at about 35 piſtoles. He was alſo a man of great and unaffected modeſty, ſo that he could ſcarcely bear, with any tolerable grace, the juſt acknowledgments which all the world paid him. Burnet, who had the honour to be admitted ſeveral times to much diſcourſe with him, ſays, that he "deſcended to an eaſy equality with "thoſe who converſed with him, and ſeemed to aſſume "nothing to himſelf, while he reaſoned with others."

Bib. vol. 253. EUNAPIUS, a native of Sardis in Lydia, flouriſhed in the fourth century, under the emperors Valentinian, Valens, and Gratian. He was a celebrated ſophiſt, a phyſician, and no inconſiderable hiſtorian. He was brought up by Chryſanthius, a ſophiſt of noble birth, who was related to him by marriage; at whoſe requeſt he wrote his book "Of the Lives of the philoſophers and ſophiſts," in which he frequently ſhews himſelf an enemy to Chriſtianity. He wrote a hiſtory of the Cæſars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. Photius ſpeaks with approbation of this hiſtory; only complains, that he all along treats the Chriſtian emperors very injuriouſly, while he is ſo partial to the Heathen, as even to prefer Julian to Conſtantine the Great. He inveighed alſo ſeverely againſt the monks, whom he charged with pride and inſolence, under the maſk of auſterity; and ridiculed, very profanely no doubt, the relics of holy martyrs. His Hiſtory is loſt, the loſs is the better to be borne, becauſe we have the ſubſtance of it in Zoſimus, who is ſuppoſed to have done little more than copy it. We have no remains of Eunapius, but his "Lives of the ſophiſts," except a ſmall fragment of his Hiſtory, which is printed at the end of ſome editions of it: though Fabricius is of opinion, that this fragment belongs to another Eunapius, who lived ſomewhat earlier.

EUNOMIUS, an hereſiarch of the 4th century, was born at Dacora, a town of Cappadocia; and was the ſon of a peaſant: but not reliſhing a country life, he went to Conſtantinople, and afterwards to Alexandria, where he became the diſciple and ſecretary of Etius. He was abundantly more ſubtle than his maſter, as well as more bold in propagating the doctrines of his ſect, who have ſince been

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